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The
CHRISTIAN CENTURY
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Churches and the Conscientious Objector
An Editorial

A Decade's Spiritual Pilgrimage
By Albert W. Palmer

A Fable for Preachers
An Editorial

Can Hitler Stop?
By Albert Viton

JUNE SURVEY *of* BOOKS

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In This Issue

ALBERT W. PALMER

is president of the Chicago Theological Seminary, to which position he came in 1930 after pastorates in Oakland, Calif., Honolulu, T.H., and Oak Park, Ill. Dr. Palmer is known as a counselor of preachers and his book, *The Minister's Job,* is widely used as a text in theological seminaries. He is also a leader in the work of the department of international understanding of the Federal Council of Churches and has had a conspicuous part in arousing public opinion in favor of a world economic and disarmament conference.

ALBERT VITON

is a frequent contributor to The Christian Century and to other periodicals. Mr. Viton has recently returned to the United States after making an intensive study of conditions in central Europe.

JOHN M. VERSTEEG

is minister of the Walnut Hills-Avondale Methodist Church, Cincinnati, O.

CARL HERMANN VOSS

is a graduate student at Yale and on the faculty of the Cheshire Academy, Cheshire, Conn.

SHIRLEY JACKSON CASE

is emeritus dean of the divinity school of the University of Chicago and is at present teaching at Kenyon College, Gambier, O.

G. LEIGHTON LA FUZE

is professor of history at John B. Stetson University, Deland, Fla.

PAUL S. MINEAR

is professor of New Testament at Garrett Biblical Institute, Evanston, Ill.

BLAKE MCKELVEY

is on the staff of the Rochester Historical Society, Rochester, N. Y.

EDWARD THOMAS RAMSDELL

is professor of theology in the school of religion of Vanderbilt University, Nashville, Tenn.

JOSEPH MARTIN DAWSON

is minister of the First Baptist Church, Waco, Texas.

EDWIN T. BUEHRER

is minister of Fellowship Community Church, Orono, Me.

(Cont'd in 3d col.)

The CHRISTIAN CENTURY

June 7, 1939

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Calendar of Coming Events

June 5-9. Iowa Disciples Conference, Davenport.
June 5-9. Baptist Preachers' Evangelistic Conference, Ft. Worth, Tex.
June 6-8. West Virginia Disciples Conference, Bethany.
June 8-13. General Synod, Reformed Church, New York City.
June 9-16. Annual Meeting, Methodist Foreign Mission Conference, Swarthmore College, Swarthmore, Pa.
June 10-13. Youth's Temperance Council Encampment, Ardulussa, S. C.
June 11. Utah Disciples Conference, Salt Lake City.
June 11-14. Nebraska Disciples Conference, Fairbury.
June 11-14. Ohio Universalist Convention, Norwalk.
June 11-18. Nebraska United Older Youth Conference, Milford.
June 12, 13. Potomac Synod, Evangelical and Reformed Church, Hood College, Frederick, Md.
June 12-13. Colorado Disciples Conference, Ft. Collins.
June 12-13. Kansas Institute of International Relations, Bethel College, North Newton.
June 12-23. Oklahoma Institute of International Relations, University of Oklahoma, Norman.
June 13-15. Montana Disciples Convention, Billings.
June 13-24. Grinnell Institute of International Relations, Grinnell College, Grinnell, Ia.
June 16-18. Youth's Temperance Council Encampment, Medicine Lake, Minn.
June 16-18. South Dakota Disciples Convention, Sioux Falls.
June 17-24. School of Missions, Winona Lake, Ind.
June 18-20. Midwestern Convention, Unitarian Laymen's League, Conference Point, Williams Bay, Wis.
June 18-28. Pacific Northwest Institute of International Relations, Reed College, Portland, Ore.
June 19-22. South Idaho Disciples Convention, Twin Falls.
June 19-23. Nebraska Christian Rural Fellowship Institute, Lincoln.
June 19-23. Presbyterian Synod of Pennsylvania, Chambersburg, Pa.
June 19-30. Interdenominational Conference on the task of the church in community building, Blue Ridge, N. C.
June 20-23. Youth's Temperance Council Encampment, Clarkston, Wash.
June 20-25. Northern Baptist Convention, Los Angeles, Cal.

In This Issue

(Cont'd from 1st col.)

EDWIN LEWIS

is professor of theology at Drew University, Madison, N. J.

T. T. BRUMBAUGH

is head of the Wesley (Methodist) Foundation, Tokyo, Japan.

BORIS ERICH NELSON

is a journalist formerly resident in Germany, now living in Brooklyn, N. Y.

P. V. NORWOOD

is professor of church history at Seabury-Western Theological Seminary, Evanston, Ill.

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVI CHICAGO, JUNE 7, 1939 NUMBER 23

EDITORIAL

BY a sharply reduced majority, but with a margin of 89 votes nevertheless, the British government pushed its new plan for the government of Palestine through the House of Commons last week. At the same time, the House of Lords approved the white paper proposal without a division. The plan, which will end all Jewish immigration after a five year interval and will set up a Palestinian state in which the Arab population will permanently outnumber the Jews by two to one, was bitterly attacked by Winston Churchill, David Lloyd George, the Archbishop of Canterbury and leaders of the Labor party. The archbishop, in particular, warned Parliament that this is an unfortunate time for Great Britain to give other nations the idea that she will repudiate her pledges when they grow onerous. However, Britain's decision has been taken, and the white paper scheme is now in effect. According to indications in the parliamentary debate, the Chamberlain cabinet has no intention of referring the matter to the League of Nations—under which England has held the Palestinian mandate—until the time comes, several years hence, to negotiate a direct British-Palestine treaty. Meanwhile, disorders in Palestine seem to be nearly at an end. Both Jews and Arabs apparently realize that almost anything they do to weaken the British position plays into the hands of the axis dictators, furthering their ambitions to control the eastern Mediterranean.

Parliament Approves Palestine Plan

Lawrence's Hidden Remorse Comes to Light

ANOTHER flood of light is thrown on the intrigue and sharp dealing which accompanied British diplomacy in the Near East during the World War by the publication of a hitherto suppressed chapter of Colonel T. E. Lawrence's *Seven Pillars of Wisdom*. Writing of the part which he played in bringing the Arabs into the war on Britain's side, Lawrence said: "I had to join the conspiracy and for what my word was worth assured the Arabs of their reward. In our two years' partnership under fire they grew accustomed to believing me and to think my government, like myself, sincere. Instead of being proud of what we did together, I was continually and bitterly ashamed. It was evident from the beginning that if we won the war these promises would be a dead paper, and had I been an honest adviser of the Arabs I would have advised them to go home and not risk lives fighting for such stuff." As has been insisted in these columns, when it came to the brewing of the present tragic mess in Palestine it was not only the Jews who were deceived. When Lawrence died four years ago The Christian Century, in attempting to explain his enigmatic later years, said: "The war destroyed him spiritually long before that midnight crash in Dorset. It destroyed the Lawrence who entered the war on the day when his clear-visioned soul perceived that the war had used him to make friends in order that his nation might betray them." This suppressed chapter of Lawrence's own book confirms that interpretation.

New Jersey Makes All Jehovah's Witnesses Lawbreakers

BY FAR the most serious recent development concern- the relations of church and state in this country is the enactment of a new law in New Jersey. Under the provisions of this law, which went into effect on May 24, any person, society or corporation attempting to influence a school pupil in that state against saluting the United States flag will be guilty of a misdemeanor. The maximum penalty provided is three years' imprisonment and a $1,000 fine. The bill is said to have slipped through the legislature almost without discussion. Its purpose is clear. It is directed against members of the sect known as Jehovah's Witnesses—sometimes called Russellites, after the name of the sect's founder—and its purpose is to make every member of that religious group liable to arrest and imprisonment. Our readers are already familiar with the difficulties which this sect has encountered because it teaches that saluting the flag constitutes a form of idolatry and puts those who engage in the rite in danger of eternal damnation. Children from homes of the cult have been excluded from schools in many states; in some cases their parents have been haled before the courts; there have even been

one or two instances in which such children have been legally separated from their parents and sentenced to reformatory institutions. But the New Jersey law will go beyond anything hitherto known to put the entire membership of this religious body in the state in the register of criminals. It can be made the basis for a form of religious persecution infinitely worse than anything attempted by the nazis in Germany. Every church body in the United States should recognize the threat to religious liberty implicit in this New Jersey law, and should demand its immediate repeal.

Japanese to Blockade China Coast

BOARDING of the British steamship *Ranpura* and the French liner *Aramis* by Japanese naval detachments somewhere off Hongkong has marked a new phase in the war in the Far East. When confronted with British and French protests, Japan not only has refused to apologize but a naval spokesman has announced that a blockade of the entire China coast will be established at a distance of 200 miles off shore. The idea of a blockade by ships stationed 200 miles at sea shows how completely the developments of the World War have destroyed the supposed rules for such naval action laid down in the old texts on international law. It is also announced from Tokyo that lists of contraband, including medical supplies, may shortly be expected, and that ships of whatever nationality suspected of transporting materials on these lists will be searched. So far no American vessel has been boarded, but this immunity is not likely to last long. A blockade can hardly distinguish between neutrals—not and remain a blockade. In the light of this development, how can President Roosevelt refuse longer to recognize that there is a war going on in the Far East and invoke the neutrality law? This would set rules for American merchant ships in a war zone and regularize the position of any Japanese warships that might interfere with American shipping. Despite this obviously wise precaution, the administration has chosen this time, by means of a letter from Mr. Hull to the chairmen of the Senate and House committees on foreign affairs, to ask for the repeal of what is left of the neutrality law and its replacement by the Pittman inclusive cash-and-carry plan. For some reason, the fact that this would be equivalent to placing American production of arms, raw materials and everything else exclusively at the disposal of the Japanese in the Far East does not seem to register with an administration which has refused to invoke the present law lest it "hurt China"! It is a curious situation at Washington.

Movements Toward Church Union

PUBLIC ATTENTION has been largely centered on the explorations of the possibility of union of the Northern Presbyterian and Episcopal churches, which the General Assembly of the former body has just voted to continue. This is natural, since a union of these two communions, whose strength is so largely drawn from influential social groups in our large cities, would affect numbers of leaders in every walk of American life. But from the standpoint of the ultimate union of all Christians it is probable that more importance attaches to the movements now under way looking toward unity within denominational families. Some of these may be spoken of more correctly as tendencies than as movements. There is, however, a strong tide running in this direction which bids fair to make its influence felt quickly throughout American Protestantism. Thus, the Northern Presbyterians, in addition to approving further negotiations with the Episcopalians, have acted at their General Assembly to push toward union with Southern Presbyterians, United Presbyterians and the Reformed Church of America. Eighteen presidents of Baptist conventions were represented at a meeting held in Chicago last week to launch a united evangelistic campaign. Thirteen approved not only a united program of evangelism but also one in support of religious liberty. From a common program the step to a common church is not a long one. The Reformed Episcopal Church, meeting at Philadelphia, while tabling a proposal to join the World Council of Churches approved continued negotiations for union with the Protestant Episcopal Church. And Dr. Frederick M. Eliot, in making his presidential address to the American Unitarian Association at Boston, predicted that within a few years a "united liberal church of America" will be formed. It looks as though the Methodist example is having widespread effect. Perhaps the next step toward Christian unity is the uniting of denominational groups in a few major churches. Such denominational unions should make much easier later negotiations for more inclusive union.

Pleasant Gentlemen, These Fascists

AT LONG LAST the Dies committee seems on the verge of performing a public service of some importance. There is nothing new about the sort of "evidence" that the committee has been bringing to light in its recent hearings. Fantastic yarns of Jewish-communist plots to overthrow the government, overheard by anonymous waiters in fashionable Jewish clubs who pass on their secret knowledge for undercover dissemination among Jew-baiting and red-hunting organizations, have been going the rounds for years. To those who are even partially informed regarding the activities of the professional patrioteers, there were no surprising faces in the cast of characters which Congressman Dies assembled for his latest melodrama. The whole hearing, as a matter of fact, despite all the attention paid it in the press was little more than a footnote to the article by Stanley High, "Star-Spangled Fascists," in the *Saturday Evening Post* for May 27. And Mr. High, in turn, might have obtained much of his basic material from reports made public several months ago by the Institute for Propaganda Analysis. Old stuff, all of it. Nevertheless, it is a good thing for the general public to have a good look at fellows like these fascists, to know the kind of stuff they talk and the kind of plans they have in mind. Mr. Dies' star witness so far has been George E. Deatherage, head of the Knights of the White Camellia. Mr. Deatherage, who prophesied genially that the country is about to witness a wave of Jewish suicides, is in favor of

saving the country from the Jews and the communists by doing away with civil rule and courts and setting up military control, both in Washington and in the state capitals. Interestingly enough, this also proves to be right in line with the ideas of Major General George Van Horn Moseley, retired. Perhaps the one fact of genuine importance brought out by the testimony of Mr. Deatherage was that his organization, with others of similar character in this country, are "coordinated" by being tied up with an international "anti-communist" headquarters in Rome.

Britain Pushes for a Russian Alliance

AS WAS PREDICTED in these pages last week, the conclusion of the iron-clad military alliance between Germany and Italy has been followed immediately by a new British drive for an agreement with Soviet Russia. All the doubts and hesitations which have afflicted London's previous approaches to Moscow seem to have been abandoned; if a full-fledged military alliance is all that Stalin will discuss, Mr. Chamberlain is now prepared to offer him a full-fledged military alliance. On May 24 the prime minister told Parliament that British proposals had been sent to Russia of such a nature that "I have every reason to hope that . . . it will be found possible to reach a full agreement at an early date." Details regarding these new proposals are still lacking, and doubtless will continue to be even after the formal documents have been signed. But it seems certain that Stalin has won a smashing diplomatic victory; that Britain is meeting his terms rather than the other way round. Whatever the precise commitments, the new alliance is evidently to be basically military. That it envisages something like a united employment of the armies of England, France and Russia was plainly indicated when, immediately after Mr. Chamberlain's announcement to Parliament, the British war office announced that it had invited Marshal Voroshilov, Russian war commissar, to participate in the approaching British army maneuvers, while at the same time word came from Paris that a certain number of British troops were expected to take part in this summer's French war games. Whether the re-establishment of the old Triple Entente will make for peace in Europe remains to be seen. It at least gives a hitherto lacking air of realism to Britain's pledges to countries like Poland and Rumania. Mr. Churchill is in print this week with a prophecy that if Hitler does not fight this year he will never fight. Resurrection of the English-French-Russian alliance makes the odds at the moment seem so great that even Hitler might be expected to refrain from challenging them. But who can be sure by what system of reckoning Hitler appraises the odds?

Pendergast Goes To Prison

THOMAS J. PENDERGAST, who has ruled Kansas City and the state of Missouri with an absolutism approached by few other American political bosses, was sentenced to a federal penitentiary on May 22. He was brought down, as so many others who have deemed themselves above the law have been brought down, on a charge of evading income taxes. There has been some criticism of the federal judge before whom the boss pleaded guilty for having sentenced him to only fifteen months in prison and the paying of a nominal fine. But a single day in prison will end the career of a man like Pendergast as finally as would a generation behind the bars. The downfall of such a political figure suggests two comments. For one thing, it provides a renewed assurance that no boss and no political machine is beyond the retribution of public opinion in this country. And for another, it provides warning that the mere destruction of a boss, however powerful, does not clean up a city. Tom Pendergast is gone, but it remains to be seen whether the Missouri valley will permit another machine, equally vicious, to take over the functions which the Pendergast machine has exercised. Because this latter danger is so widely recognized, however, the rest of the country will be justified in seeing in the Pendergast downfall primarily a reassurance as to the vitality of American democracy. Only those who have lived close to Missouri and Kansas City politics know how long the fight has been against Pendergast, or how apparently hopeless. All sorts of reform efforts have been made, often with encouraging backing, but all to end in overwhelming defeat. Not even Tammany in its palmiest days could equal the insolence with which the Pendergast machine ruled the Missouri valley. If ever a boss seemed impervious to attack, Tom Pendergast was that boss. Now he is in Leavenworth. While congratulating the decent citizens of Kansas City for never giving up what seemed to be a hopeless fight, praise should also go to the federal administration and to Attorney-General Murphy. It was their intervention which finally sent Pendergast to the penitentiary. The act appears the more courageous when it is remembered that it was the Pendergast machine which delivered a safe Democratic majority in Missouri year after year.

Is Sex Education to Become 'Smut'?

THE CAMPAIGN against indecent literature, launched by the Roman Catholic hierarchy in the United States several months ago, seems to have struck a responsive chord in the general public. Protestants are apparently hastening to cooperate wholeheartedly, and already legislation has been introduced in one state which would make it felonious to create, publish, distribute, recite or possess anything "obscene." Yet there are several important questions involved in this crusade which nobody has discussed, faced or mentioned publicly. In the background are some questions of theory. What are the standards of judgment employed, and what is the ultimate aim of this enterprise? Is it intended to establish finally a censorship over American literature and art with which only a highly organized and interested minority will agree? Then there is the old question—fought over and over again, and decided again and again, only to have the decision reopened—about the wisdom of a literary and artistic censorship except of the most minimum sort. Many will not have forgotten unhappy episodes of the post-war decade when some of our most serious writers had their productions banned, and when certain pieces of medical literature were branded obscene. Is that sort of thing

in the offing? But there is a more immediately pressing question which might be stated thus: Is sex education to be placed in the category of "smut"? There are reasons for thinking so. Witness the furor raised by Catholic authorities over the excerpts reproduced in *Life* from the scientific movie "The Birth of a Baby"—innocent and trustworthy information about a matter that everyone must somehow find out about. This campaign has been observed at work in a certain locality, and the results are far from reassuring. Promoted on the slogan, "We must protect our children from pornography," the children at once became abnormally interested in what it was they were going to be protected from. There is always a danger that such campaigns will be conducted on a negative basis that is extremely unwholesome. Youngsters should be protected from smut; but so far in this crusade no provision is being made to provide them with a healthy knowledge of matters where ignorance and taboo breed pornography.

A Fable for Preachers

UNTIL he became professor emeritus six years ago, William Lyon Phelps had been known for a generation as "the most popular professor at Yale." The only shadow upon his popularity—and a mere hypothetical shadow at that—was cast by the suspicion that some may have become tired of hearing him called the most popular, as the Athenian citizen was weary of hearing Aristides called "the Just." But none who know him entertain this sentiment. Professor Phelps has recently given forth a thousand-page autobiography* which affords occasion for reflection upon the things that make for popularity in the classroom (or pulpit), and upon the social and cultural value of a popular professor (or preacher), to the community, and upon the whole matter of the relation of personality to effectiveness in the promotion of ideas.

In his self-portrait, the author naturally omits the superlative, but it is no more possible for him to tell the story of his life without revealing the consciousness of popularity than it would have been for Lillian Russell to write the record of her career without disclosing some awareness that she was considered good-looking, or Whistler that he was reputed a pretty good painter. Phelps' popularity is of the essence of the man, and that in two ways: first, because he is just naturally a likable person with taste and talent for literature but with positive genius for friendship; and second, because from the very outset of his teaching career he made it his aim to make his students enjoy literature, and that involved making them enjoy the courses they took with him.

Arlo Bates, who was also a professor of English with a predilection for making the study of literature enjoyable, reports the reply of a small boy who was asked whether he liked a certain poem which had been the subject of the day's lesson. "Oh, we don't have to like it," said the boy, "we just have to learn it." Now it may be that learning what one does not like has a certain disciplinary value, but surely there is little cultural value in learning poetry without learning to like it. The significant thing then about Professor Phelps' popularity was not that his students liked him but that, through liking him and the way he taught, they came to like the thing he taught and, liking it, to learn it gladly.

Not content with the mere round of academic teaching, even when that had been vitalized and humanized to an extraordinary degree, Phelps lectured all over the country to clubs, to popular audiences that had to be entertained as well as instructed and that could not be held long enough to be instructed unless they were being entertained, wrote for innumerable magazines and for a newspaper syndicate, and conducted a department in *Scribner's* for sixteen years and, when radio came in, took to the microphone and the air as another extension of his native element. These were all methods of "popularizing" his message. Popularizing scholarship is a deadly sin, in the eyes of scholars who can't do it, and Professor Phelps' reputation suffered accordingly in some quarters. Most college teaching was rather stuffy business forty years ago, though there were perhaps more honorable exceptions than one might suppose from reading his book. At any rate he has the feeling that he was the object of some professional jealousy on the part of academic colleagues who took pride in making the ascent to Parnassus thorny as well as steep. But he lived to see the passing of this unfavorable reaction, largely through a change in the methods and spirit of instruction which he himself played an important part in effecting.

More lately the charge has shifted to that of being "the world's most easily pleased book reviewer." This also is a prejudiced opinion. Professor Phelps has probably reviewed as many books as any man alive, having started at the age of fourteen in a Baptist paper edited by his father. So far as he has given the impression of registering indiscriminate approval and of being unduly tolerant of mediocrity, it is due partly to a natural kindliness (rare among competent reviewers) which takes more joy in discovering hidden merits in a book of no great genius than in slapping down young authors whose ambition outruns their technique, and partly to an independence of judgment which frees him from bondage to the consensus of critical opinion. He has dared to like many things that harsher critics have deplored; and not infrequently he has turned out to be right. He was, for example, making much of James Whitcomb Riley and inviting him to lecture at Yale when there were few outside of Indiana who took him for anything but a hillbilly rhymster. More than one author can thank Phelps for anticipating popular approval or defying highbrow criticism and helping to establish a reputation.

The three things that leap to the eye in this frank and artless autobiography are its author's love of letters, his love of people and his love of life. (The fable for preachers perhaps becomes more obvious at this point.) Phelps is excited about the literature that is the subject matter of his instruction. He serves it with a lover's devotion and rejoices in it with great joy. One feels a perfect assurance, without being told, that if all recompense had been cut

**Autobiography with Letters.* By William Lyon Phelps. Oxford University Press, $3.75.

off when he was in mid-career he would have gone right on studying English literature because it was important to him and teaching it and lecturing about it because he thought it important for other people. There is no feigning such evident delight as he takes in his occupation with those materials which have constituted the substance of his professional message.

The letters thickly sprinkled over these pages are evidence of his capacity for eliciting friendship. Such friendships can be gained only by giving friendship of an equivalent quality. The letters here printed are not those he has written but those he has received—intimate and affectionate letters from such eminent and diverse persons as Santayana, Thomas Hardy, Riley, Howells, Gerhart Hauptmann, Henry James, J. M. Barrie, John Galsworthy, Alfred Noyes, G. K. Chesterton, Joseph Conrad, Vachel Lindsay, Edna Ferber, "AE," Helen Wills, Gene Tunney, Henry Ford and the Grand Duchess Marie. All of them, except those very much younger, address him as "Billy." There are scores of other correspondents, less widely known, whose letters similarly reflect ties of pure affection which are evidently reciprocal. But his human interests go beyond even this wider circle. An eminent actress, after hearing him lecture, writes: "You love people. I can tell it by the way you talk to an audience."

Love of life is something that cannot be documented by specific citations. It bubbles up all through the book. The enjoyment of sports and games is only one minor aspect of it, but an important one. Phelps calls himself a "playboy," but evidently not in the usual sense. Up to the age of forty it was baseball (with a cup for a season's batting average of .389). Then it was tennis (with championships of New England and of Munich), and golf (with a low score of 75) until the age of seventy. There is no repining over the time spent on games. On the contrary, it is considered a good investment. Love of life may express itself in many other ways, but certainly an enthusiastic devotion to active games on the part of one whose main activities are mental is the index of a superabundant vitality and a buoyancy of spirit that are invaluable assets.

To many, the most remarkable item in Professor Phelps' record will be the church at Grindstone City, Michigan, where he has spent most of his summers for fifty years. As a very young man he was licensed as a Baptist preacher, and he has continued to preach as opportunity offered. Having preached frequently at the Methodist church in this almost invisible village on the shore of Lake Huron, he became its regular summer minister twenty years ago. Under his ministry it has grown to a congregation of about eight hundred, departing from the complete pattern of a "community church" only in that the people come from a hundred miles around. Asked what he preaches to the varied audience that assembles to hear a famous professor of literature, he says: "I preach only the simple gospel and nothing else; there being so many members of so many sects in the audience, I leave out non-essentials and dogmas peculiar to individual churches and stick close to the central theme of the New Testament."

Perhaps there should be an apology to this most lovable, as well as most popular, of professors for using him as a fable for preachers. But he who writes and publishes his autobiography exposes himself to such use as the critic or commentator may please to make of it. And there seems to be in it so much that every man with a message, whether he be preacher or teacher, may profitably ponder that this further invasion of privacy may be justified. As to the "value of a popular professor to the community," that question seems to require no further answer.

Churches and Conscientious Objectors

IF WAR COMES—which God forbid!—it is already clear that the conscientious objector will present a problem, to the churches as much as to the state, of stupendous magnitude. In times past the conscientious objector has been more annoyance than danger for the war-making state. He has never refused to serve in sufficient numbers to handicap seriously the military activities of the state. But with the possibility of totalitarian war just over the horizon, it now appears that one result of the preaching of the sinfulness of war during the past twenty years may be the refusal of a great army of young men, in the name of conscience, to engage in the business of killing.

The tension created among the churches of Great Britain on the adoption of limited conscription by the British government shows how serious is the issue. Practically every church in England and Scotland has felt it necessary to go on record in some way to indicate its readiness to stand by its younger members who may claim exemption. All the free churches have participated in an interview with the prime minister and the home secretary at which pledges were sought to safeguard the rights of the conscientious objectors. It was even asked of Mr. Chamberlain that when young free churchmen came before the conscription tribunals they might, if they desired to seek exemption, be accompanied by their pastors as their spokesmen.

This should not be taken to mean that there is a majority opinion within the British churches in favor of rejecting conscription or refusing military service. A comment in the *British Weekly,* for example, after upholding the principle of conscription, adds: "We write of such things sadly and with a shamed face, who protested here, only a few years ago, that we should never again stand on the kerb and applaud youths as they went out to fight for us older ones. True, one's self-respect begins to return when one reflects that, as has been said doubtless with exaggeration, in the next war . . . the safest place for a man will be in the air, or on the field, or on the sea!" One may doubt that young Christians who find a genuine issue of conscience involved in bearing arms will be greatly impressed by this assurance from the religious press that, after all, the safest place in a future war will be in the armed services.

On the whole, the attitude of the British churches seems to be fairly well exemplified by the resolution

which was adopted last month at the annual meeting of the Congregationalists:

> The Assembly of the Congregational Union of England and Wales, while representing different convictions on the justice or wisdom of the steps which His Majesty's Government has felt it necessary to take in adopting the policy of compulsory service, urges upon all the churches in its fellowship to do everything within their power to stand by the young men who are called away from civilian life to undertake military training, and equally to protect those who, on grounds of deep religious principles, are unable to join the military forces. It urges the government to find for them such forms of service to the community as shall not violate personal convictions, and in every way to protect that freedom of conscience which is a priceless part of our national inheritance.

The suggestion made in the final sentence of this resolution is one which the churches may be counted on to urge upon government. It may be questioned, however, whether it goes far toward solving the government's problem. "Alternative service," the experience of the World War showed, does not meet the issue for a large proportion of conscientious objectors. What it does, in its actual working, is to free for military service persons who might otherwise have to perform civil tasks behind the lines. The conscientious objector, therefore, asks himself whether he is justified in refusing to serve in the fighting forces on terms which merely push the necessity for such service off on someone else. So far as we have seen, the British government has given no assurances that it will respect conscientious scruples except in such cases as the objectors may agree to perform alternative service.

As was pointed out in these pages last week, the Society of Friends in England has reaffirmed its traditional position by addressing a protest to the nation against the adoption of conscription. So far as we know, no other religious body in Great Britain has followed the Quaker example. But the Quakers have pushed their contention beyond a concern for what conscription may do to their own objectors; they appeal to the nation because of what forced enlistment in the fighting forces may do to the souls of young Britons who have never faced the issue involved in killing in battle. So stirred are the churches by the problem which conscription has presented to their young men that it does not seem to have occurred to any group except the Quakers that religion has a duty to perform not only to the conscientious objectors but equally to the young Englishmen who, if they understood all that is involved, might take the same position.

How the issue may develop in this country cannot be foreseen. But the tension disclosed at the recent Methodist Uniting Conference when a statement on conscientious objection was under consideration shows how quickly, if an actual war crisis should come to pass, this problem of the rights of conscience would come to the front. At the Kansas City gathering of the Methodists there seemed to be almost equal passion on both sides of the debate. Those who were trying to get the critical passage excluded from the new Methodist *Discipline* felt that they were defending both the rights of the nation and the loyalty of the church. Those who supported the declaration felt that they were defending the pacifist nature of the Christian gospel and the loyalty of the conscientious objector to the teachings of Jesus Christ. In a war crisis, much the same conflict of loyalties would be felt in every communion.

The exact form in which the issue came before the Methodists is worth noting. As a paragraph in the social creed of the united church it was proposed to affirm: "The Methodist Church, true to the principles of the New Testament, teaches respect for properly constituted civil authority. It holds that government rests upon the support of its conscientious citizenship, and that conscientious objectors to war in any or all of its manifestations are a natural outgrowth of the principle of good will and the Christian desire for universal peace; and that such objectors should not be oppressed by compulsory military service anywhere or at any time. We ask and claim exemption from all forms of military preparation or service for all conscientious objectors who may be members of the Methodist Church. In this they have the authority and support of their church. However, we recognize the right of the individual to answer the call of his government in an emergency according to the dictates of his Christian conscience."

What the outcome of the heated debate at the Methodist conference might have been, had it not been for the intervention of a group of younger delegates, it is impossible to say. But one after another young laymen still of military age, or young ministers serving college or youth groups, took the rostrum to demand that the church make good on its implied promises. "I am a conscientious objector," these young delegates, in effect, declared, "because of what I have been taught in church and Sunday school. Will the church stand by me now, or will it disavow its own work?" In the face of such an appeal, even the prestige of former Governor Landon and others who opposed the declaration could not keep it from adoption by an overwhelming majority.

Failure of a number of presbyteries to take action has kept the Northern Presbyterians from adopting a revision of their Confession of Faith which would, while upholding the right of the state to require loyalty and obedience from all citizens, have upheld that of the individual citizen to decide for himself what his attitude should be toward a particular war. The state, according to the amendment which has just failed of passage, "may not require of them [Christian citizens] that allegiance which belongs to God alone." Despite the outcome at the Cleveland General Assembly, this represents a view held by so many Presbyterians that it is certain to become a vital issue in the denomination at any moment when national conscription threatens. Similar views are sure to be strongly upheld among Baptists, Congregationalists and Disciples.

As a matter of fact, one of the most significant developments in connection with this issue has been recent agitation within Roman Catholic ranks directed toward possible mass objection to military service on conscientious grounds. Catholic theology has always required that a war meet the tests of justice laid down by St. Thomas Aquinas, but it is something new to find leading Catholic ecclesiasts and periodicals threatening the state with a general refusal to answer a call to war. Yet the *Catholic Times* of London recently asserted that "if Britain fights in military alliance with Russia . . . Catholics will not fight as allies of the atheist dictatorship to build up a

God-hating universe." And Bishop John A. Duffy of Buffalo has been quoted as warning the United States government that "we cannot ask . . . that the youth of America identify themselves with communism in a foreign war." The Jesuit weekly, *America,* has also threatened mass conscientious objection on the same grounds.

This does not present the issue, to be sure, as it will appear to most Protestants. Nevertheless, it places before both the British and American governments a possibility of resistance to conscription on religious grounds which neither can afford to minimize. Since the government's plans for M-day—the day of mobilization for war—include immediate resort to conscription of an even more inclusive character than that practiced in the World War, it is evident that all the American churches must regard this as a problem which in a war crisis would quickly involve them in grave difficulties with the state.

Nothing will be gained by trying to soft pedal this threatening issue. Neither is it the part of wisdom for the churches to fall back on a pious hope that the crisis may never break. For hosts of young Christians the issue is not one to be pushed into an indefinite future; they are making their personal decisions *now* on the basis of teaching as to the sinful nature of war which they have heard in the churches. The churches have gone too far in such teaching to draw back. They cannot, either in honor or in faithfulness to their gospel, leave these young Christians in any doubt as to the support which will be given them. Governments, likewise, must be made fully aware of the course which the churches intend to follow. But in choosing that course the churches must recognize the possibility that their very success in inculcating Christian teaching may be about to reveal such numbers of conscientious objectors as to produce an almost intolerable strain in the relations between the churches and the war-making state.

The Balancing Mind

EDITOR THE CHRISTIAN CENTURY:

SIR: I am, I believe, the only man left who cannot drive an automobile. One by one my contemporaries have mastered this art. They may be shortsighted, or not so quick of hearing as they used to be, or very short of dollars, but they pass me in triumph as I walk along the road, or, it may be, give me a lift. Now I am the one man left. And I shall always be outside that swift band of modern Jehus.

The reason is clear, if humiliating. I am sure that my mind would start balancing the reason for going this way and not that, accelerating or diminishing the pace, and while I balanced in logical fashion I should have the problem settled for me! There is an old story of a philosopher who was staying in one of those old houses which had two stairways leading to one balcony. He was seen standing irresolute on that balcony, and he explained that he could conceive of no reason why he should take the left stair and not the right, or the right and not the left. I should be like that in an automobile. And while I hesitated not only that but all other problems would be solved.

The balancing mind has its value, I suppose, but not in the realm of action. It is part of the equipment, for example, of a man of science that he must endure the incompleteness of things; he must be content to keep his judgment suspended till the hour comes. He that is called to such a high service may not argue, "I *must* say something." On the contrary, it is his duty to say nothing till his evidence is complete. Sometimes, I know, the solution comes in a flash, but only after long balancing. "While I mused, the fire burned."

I suppose, sir, that when you are driving on the roads of Illinois there must come times at which there is no conceivable reason why you should stop or hurry forward. Logic cannot help you, the dialectical method fails you, as an intellectual being you are left in the lurch. But you must do something. Then it is that something else takes the wheel. It is the lack of that something else which would always prevent me from driving.

"Why did you accelerate then?" I ask. "I don't know," is the answer. And here the psychologist who is glancing over these lines will call for his tablets and begin to write a letter to explain. I am sure he is right and a proper study of his science will make it plain why you accelerated then. The process began before you were three years of age. But what is one to do who has been afflicted from the age of three or earlier with a mind which is always seeking for evidence before doing things and is without a proper share of the gift which makes a good driver and possibly a good man of business or even a statesman? What is a phlegmatic being to do?

It is not so easy a matter as it seems to divide life into provinces, in one of which there is a place for the massing of evidence, and in the other need for swift, apparently unpremeditated action. I had a friend who used to say, "Do the right thing, but do something." I often wonder if more is gained or lost by such a policy. It is not as though all life were like driving an automobile. In many things nothing is really lost through waiting. In societies, for example, in which a sharp division of opinion arises, much may be gained by not taking a vote. Does the Society of Friends suffer from not taking votes?

"Think again" is sometimes a wise counsel. Some things are clear. If there is an end for which this human life is good, why then some ventures must be made. If it is meant to be a pilgrimage, it will never do to spend all the time studying maps. I shall not start driving to my own peril and to the peril of the public, but I cannot escape from the call to take the Way.

Ever yours seriously,

QUINTUS QUIZ.

The Kings Roar Past

THE kings roar past; captains with sword and shield;
Consuls and dukes. . . . They lift their flags and spears
And fade away; while through five thousand years,
Unchanged, the stoop-necked peasant plows his field.

STANTON A. COBLENTZ.

A Decade's Spiritual Pilgrimage

Twentieth Article in the Series "How My Mind Has Changed in This Decade"

By Albert W. Palmer

LET ME BEGIN with some autobiographical data which may serve as background. Ten years ago, in 1929, I was a Congregational minister in charge of a prosperous suburban church. My earlier life included graduation from the University of California and Yale Divinity School and pastorates in California and Honolulu. Immediately after Easter 1929, I went on a trip to Europe and the Mediterranean, visiting the European battlefields and Geneva, Egypt, Palestine and Greece. I had seen the battlefields before, in 1927, and the backwash of the war in 1919, when I was an army Y.M.C.A. secretary with the A.E.F. in Siberia. Palestine was still safe for tourists, or supposed to be, in 1929, and I went about innocently enough snapping pictures of wild looking Arabs demonstrating in a Nebi Musa parade on the road near Bethany, realizing very inadequately the depth of their emotional disturbance.

On our little French steamer, however, I sensed the hostility for and fear of Italy, as we passed the Italian controlled island of Rhodes but did not stop, and when, some days later, we entered Naples with the Italian flag at our forepeak accidentally (?) upside down. What a jabbering that produced between our stodgy French captain and three different kinds of decoratively uniformed Italian policemen who met but did not welcome him at the dock!

From Pastorate to Theological Seminary

Returning from Europe I became, in 1930, president of the Chicago Theological Seminary. Ever since, except for two trips to Europe and one to Hawaii, my time has been spent teaching homiletics, worship and church administration, and speaking at colleges throughout the middle west and at all manner of conferences. I have also served two terms as president of the Chicago Church Federation and written three books, one on God, one on Orientals in American life, and one on the art of conducting public worship. The summer of 1937 took me to the Oxford and Edinburgh conferences and gave me a brief glimpse of Russia. I also had an unexpected experience with American police brutality in connection with a steel strike disturbance in 1937 when ten men were killed and six of our students were in the line of fire though, fortunately, none of them were injured.

Two other items suffice to fill out this personal background: the sermons I've preached and the books I've read.

I select ten sermon topics as indicative of the things I have been concerned to preach about: "Four Levels of Faith," "The Insights of Jesus," "The Inevitable God and the God We Choose," "The Cumulative Courage of a Century," "Prayer amid the Vicissitudes of Life," "The Graciousness of Jesus," "An Experiment in Atheism," "Personality: the Most Wonderful Thing of All," "Modern Moods and Religion's Answer," "Believe! Obey! Fight!"

Ten Books of the Decade

To these topics let me add the titles of ten books. They are books of rather uneven value and importance. But, out of dozens and even hundreds of books I've read, many of them doubtless far better than some of these, these seem to stand out clearly as influential in my thinking. Of course I have also been largely influenced by other books, by lectures and addresses and personal conversations. But, without apology and with some wonder at the list myself, here are (for me) the ten books of the decade!

H. N. Wieman: *Methods of Private Religious Living.*
George Buttrick: *Jesus Came Preaching.*
Willard Sperry: *Reality in Worship.*
J. H. Hadfield: *Psychology and Morals.*
Durant Drake: *The New Morality.*
Khalil Gibrahn: *The Prophet.*
Hall and Nordhoff: *Pitcairn's Island.*
Constance Rourke: *Audubon.*
Margaret Mitchell: *Gone with the Wind.*
Cabot and Dicks: *The Art of Ministering to the Sick.*

As I review this list I realize that it omits many great and possibly more lasting books of the decade, even in these particular fields. The reason these books stand out in my personal appreciation is that each of them opened up or in some way enlarged my outlook on some particular phase of life. Wieman strengthened my personal religion. Buttrick gave me a greater sense of urgency in preaching. Sperry pried me out of the ruts in public worship. Hadfield, whose book my more professional psychiatric friends criticize with easy superiority, nevertheless built for me my first really hopeful bridge between psychiatry and religion. Durant Drake gave me a new grip on practical ethics for these days in which we live. Khalil Gibrahn deepened my sense of spiritual beauty. *Pitcairn's Island* challenged my imagination as to what might happen if we started all over again without religion in the world. Constance Rourke's life of Audubon painted for me a rare picture of devotion to an idea and of marvelous fidelity in marriage. *Gone with the Wind* summed up the meaning of war and its effect on different kinds of people. Cabot and Dicks interpreted the pastoral office and its privileges and responsibilities anew.

Five Categories of Change

Now, against this background, what changes have come over my religious thinking in the last ten years? Let me set forth the answer under five headings: War, God, Worship, the Social Gospel, and Jesus, though it will be hard to keep the boundaries clear and defined between them.

1. War. I have never joined the Fellowship of Reconciliation or any other pacifist organization because I distrusted the fiber and durability of my own pacifism. I

felt that I wanted to be free to judge each war as it came along and on its own merits. Two significant things have happened.

One is that my pacifism has grown stronger and more convinced during the decade. I now define a pacifist as a man who is completely disillusioned about war and cynical as to its producing any benefits commensurate with the cruelty, waste and evil entailments it involves. In that sense I am a convinced pacifist. I think that in the end violence is self-defeating and that nonviolence gains the surest results with the fewest scars. Even though the Japanese conquer China, they will some day have to face a Chinese Gandhi! I'd rather be Gandhi than Genghis Khan.

Pacifism Is Not Enough

Not believing in war, I am correspondingly reluctant to approve gestures the logic of which leads to war, such as boycotts, embargoes, denunciatory speeches and great armaments. Yet, as a practical man in such a world as ours, I would not disarm. But I would lay emphasis on armament which would discourage attack, like a porcupine's, rather than armament which arouses the fears of others.

But the other thing which has happened to my thinking is that, curiously enough, while personally a pacifist, in practical philosophy I have also become increasingly convinced that pacifism is not enough! I feel sure that the basic world problem is the tension between the necessity for planetary economic unity which modern applied science and our resulting industrialized civilization require, on the one hand, and the anachronism of fifty-odd independent national sovereignties, on the other, each economically inadequate but with full power to erect customs barriers and wage war.

Therefore, as a pacifist, I am chiefly concerned to reduce the economic disadvantages between nations. Mere personal pacifism will not prevent wars from breaking out where real economic grievances exist. As Cordell Hull has said: "If goods cannot cross frontiers, sooner or later armies will!" This makes me very skeptical about any too easy definition of "aggressor" nations. A military "aggressor" may have become such because of hidden, or at least less dramatic, economic aggression by other nations which are quick to proclaim their moral indignation at "aggression"—but only in its military manifestations. As a pacifist I feel I must see beyond war with guns and gas to economic war with tariffs and quotas, raw materials and markets.

World Conference Needed

In 1934, I advocated a declaration by Christians that, while reserving the right to defend their own country, if invaded, by such methods as seemed to them wise and in accordance with their Christian conscience, they should renounce all foreign wars and promise never to invade any other country. I still believe in that. But, in 1939, I would add that, since the root cause of war is economic fear, Christians should demand of governments a world economic conference to face these fears openly and move toward allaying them. And, if governments won't act, then the churches should call such a conference of their own, "without tarrying for any."

I know I shall be told that economic fear is not the only cause of war, that nationalistic pride and lust for power and expansion enter in. This is true, but the fact remains that economic fear aggravates all these other causes. And it is the one cause which we can deal with, the only one we are in a position to remove, or at least reduce, by our own direct action. And must we not beware lest emphasis on other causes, which we only aggravate by denouncing, serve as a subtle but welcome rationalization for doing nothing about the one cause which we can remove but which may involve some concessions and even sacrifice on our part? It may also be that powerful business interests would oppose any move for adjustment of world economic injustices. Very well, then, let them be brought out into the light and made to face the alternatives. Shall it be war and chaos or economic adjustment and appeasement?

But is the war question a religious problem? I feel that war is the most dramatic and dangerous betrayal of the spirit of Jesus in our day and hence the most destructive foe confronting Christianity.

Reaction from Humanism

2. *God.* When I came to a seminary adjacent to the University of Chicago in 1930, humanism was enjoying great popularity on the university campus. Because of this vogue, now largely passed away, I was driven to re-examine the grounds of my theistic faith. I have not become a humanist, though with all that is positive and constructive in humanism I am in full accord. It is on its negative or agnostic side that I have to part company with humanism. I have to do so because I cannot escape the universe and what seem to me to be the inevitable implications of the cosmic order.

I have been compelled in these ten years to formulate my conception of God more definitely. God is to me the invisible but ever present and inescapable unifying power which creates and sustains the universe. Since the universe, in the highest levels at which I know it, contains personalities, God cannot be impersonal or sub-personal or non-personal. He must be super-personal, if by "personality" we mean human personality. I believe, to use Maud Royden's phrase, that there must be "personality in God."

If I understand Barthianism, or at least "Continental" theology, it teaches that God has revealed himself only in Jesus Christ. My thinking the past decade has been decidedly the other way. No conception of God seems satisfactory to me which does not accept the whole universe as its primary data about God. The trouble with certain so-called "scientific" interpretations of the universe is that they concentrate on that part of it revealed by natural science and neglect the revelation implicit in human nature and in the fact of Christ. On the other hand, a theology which fails to come to grips with nature and history and confines itself to Christ seems obviously incomplete and inadequate.

Now God as the God of the universe as well as of the Christian revelation would present a dangerous dichotomy were it not for the fact that the Christian revelation is an

integral part of the universe, and on no account to be omitted. There are, of course, unsolved mysteries and dark questionings about God. I do not understand cancer and the depths of moral evil—or the cross. But I cast my vote for God and goodness and an ultimate vindication of the ideal, and so take my stand with Job and Browning, St. Paul and William James and all the others who had to choose faith instead of despair.

3. Worship. Out of this re-examination of the grounds of theism and discovery that the roots of my faith are essentially in the living universe round about me has come a very stimulating and, indeed, transforming change in my attitude toward worship. In personal religious life I am thinking of God more and more as a contemporary. It is as if I had rediscovered him! I find myself saying over and over again: "Why, I am a part of the universe! The God who creates it and sustains it and moves through it creates, sustains and moves through me!" I have become a nature worshiper again, seeing God in his creation and joyous with the thought that I, too, am part of it all, and, therefore, close to God—a God who is no mere historic tradition and who, therefore, can never be taken away from me, but of whose very life in some wonderful way I am a part.

Worship as Social Experience

Is this nature mysticism? Whatever it is, it has put new reality and meaning into my personal religion and private worship. And it has done so without in any way lessening my responsiveness to ancient revelation. Indeed, the Bible and all past religious experience of the race have come alive for me in a new way for the God who produced all that is contemporary and living and mine!

But worship is not just a matter of personal devotional impulses. It is also a social experience, and the conduct of public worship is the peculiar and probably basic function of the church. It has been borne in upon me during the last decade that the weakest point in Protestantism, and therefore its greatest strategic opportunity for advance, lies in the conduct of public worship. I am convinced that the heart of our worship problem is not the interior architecture of our churches, bad as that often is, nor the concert psychology of choirs, nor the disconnected nature of our order of service, nor the lack of contemporaneousness or of literary beauty in our liturgies. All these matters need searching reappraisal and improvement. But the root trouble is the lack on the part of the congregation, and even of the minister, of a sufficiently deep and mystical sense of the reality and actual presence of God.

The heart of the Protestant service is the prayer. Yet how inattentive and casual a large part of the congregation is apt to be while prayer is being offered! May this not be because the minister so often approaches the act of communion with God in an easygoing, unpremeditated way which has in it little of reverence and awe? When we can recover in our churches a sense of the living presence of God and actually worship in that presence, the churches will be able to transform the world.

4. The Social Gospel. I went into the ministry because of concern about poverty and social degradation. I wanted to convert the church to the social gospel. I am no less ardent for social justice than I have ever been but I am profoundly convinced that only through a glowing sense of God as a contemporary and through vital worship experience can the social gospel ever come to power. I have rediscovered worship, therefore, not as an escape from social responsibility or as a substitute for justice, but rather as the only adequate dynamic to make men willing to be just.

The Social Gospel and the Christian Cultus

It is not that it is easier to build the edifice of worship than it is to build a beautiful civilization, but just the other way. The task of building a beautiful civilization is so complex and the backward eddies in humanity so baffling that we cannot keep to the task except as we are steadied and reinforced by worship, the expressed and conscious recognition of God. To interpret itself in beautiful and moving forms of worship is, therefore, just now the most urgent necessity of the social gospel.

We know enough about social justice to transform the world. What we need is mystical devotion to "build, above our deep intent, the deed!"

5. Jesus. If there was ever any unguarded tendency in my life to think of Jesus as a simple-hearted Galilean carpenter, beautiful in his own untutored age but hardly sophisticated enough to grapple effectively with modern problems, that slightest tendency has passed away forever. The very defects and disappointments of the past ten years have only served to make Jesus stand out more clearly in his marvelous mastery of life and truth than ever before. The more we are humbled by life's frustrations the closer we come to him. Granted that we see him only through colored and even distorted glasses. That affects only the details. The great and simple facts about him remain all the more impressive.

Our Lives' Supreme Need

Here was a life of poise, of inward purity, of invincible good will, of freedom from self-seeking and from violence, of serene reliance on spiritual power, of complete harmonious faith in God. Just such lives our day supremely needs! And yet how far we fall short of him! Outlined against the dark sky of this troubled age and wicked world he is the human life of God. Master, Lord, Savior, Very Man of Very Man, Very God of Very God! The words take on deeper and deeper meanings.

Surely such a decade is not a bad time in which to have been alive. A spirit is moving on the face of the deep. It is a time of peril but also of tremendous spiritual possibilities. It is a creative far more than a decadent age. The next ten years are going to be a tremendously thrilling period in human history.

Seek Heavenward

SEEK heavenward when rancor
Threatens earth's unhealed scar:
Recall the three who found a King
While gazing on a star.

WALTER T. SHEA.

Can Hitler Stop?

By Albert Viton

IN his famous speech before the Reichstag on April 28 Herr Hitler piled ridicule on the alleged fear of the hypocritical democracies lest he march into Rumania and other Balkan countries. "As far as Germany is concerned," the führer affirmed, "I know nothing of this kind of threat to other nations. . . . Apart from this fact, however, all states bordering on Germany have received much more binding assurances" than had been asked by Mr. Roosevelt. Moreover, he contended that the Balkan countries do not feel threatened and see no reason for being afraid of the reich. They had said as much in reply to the German dictator's round robin.

But the question is, Can Hitler stop? Can he afford not to annex the Balkans or establish some form of political domination?

The British think he can. The reich now controls more than half of the total foreign trade of the six Balkan countries—Rumania, Hungary, Yugoslavia, Bulgaria, Greece and Turkey. Why can it not continue along the road of peaceful penetration so hopefully begun? I know from personal experience that British diplomats have been telling their nazi counterparts something as follows: "Why should you bother with political control over foreign peoples which would spell endless trouble for you? What you are interested in is trade, to sell to the Balkan countries your industrial goods and to obtain from them agricultural products in return. Very well, do that. The Balkan countries are dependent on you, for by refusing to trade with them you can bankrupt them. You are in a position to dictate your own economic terms and we will not interfere. What more do you want?"

British Views Made Public

Indeed the British have made no secret of their views. The channels which transmit Downing Street's views to the British public—in a diluted form, of course, to make them fit for consumption—have said as much time and again. In February 1938 the *London Times* informed Berlin that "it is the predominant British view that any aim which Germany may legitimately set herself beyond her eastern borders can be accomplished by peaceful means. 'Expansion'—meaning extension of German influence—is guaranteed by the economic preponderance of Germany as a great and highly organized area of industrial production and a great market exerting a natural attraction upon complementary communities. It can be no part of British policy to resist expansion in that sense or the relations that will develop along with it."

As late as October last, when Minister Funk returned from a whirlwind trip through the Balkans, a pompous leading editorial in the same paper concluded: "Not only Germany and the southeastern countries stand to gain by the widest possible extension of the exchange of their complementary products. Other countries are also likely to benefit from the development of a great area whose resources now lie undeveloped and unused. . . . There is certainly no need for third parties to play the dog in the manger, and to cry out because Germany is securing a great accession of trade and of economic influence."

German Needs Economic

Nevertheless the nazis are not likely to accept the gratuitous counsels of British wisdom. For the situation is not nearly as simple as the British pretend. Regardless of what Hitler may promise or proclaim, hard economic realities are driving the nazis to establish some form of political domination over the Balkans. They cannot be satisfied with mere economic agreements. Given the reich's peculiar economic problems, it cannot rest with anything less than political control, or, to use the words of Herr Darre, reich minister for agriculture, "its own hunting preserve (*Jagdrevier*)." Addressing a conference of the commission for economic policy of the National Socialist party on January 26, Herr Darre said: "The greatness and destiny of Germany drive it to establish a new order in the central European area" which "shall be locked" in the Hanseic manner. "The Hanse had its market in a definitely reserved area which it supplied with its own products . . . and defended against any attempt at encroachment from other sides, if necessary with force."

Perhaps the best way to explain the problem confronting Germany in the Balkans is to cite a concrete historical illustration. In the sixth decade of the last century, it will be recalled, Britain learned a bitter lesson about the dangers inherent in dependence upon foreign states for essential raw materials. Lancashire, which had obtained a large part of its cotton requirements from the United States, had to shut down its mills when the Civil War broke out. The supply suddenly ceased. Factory hands had to be laid off; there was labor trouble in Lancashire, and the British press was filled with demands for cotton-independence. Hundreds of resolutions were passed by all sorts of bodies urging the government to take immediate steps to develop that essential raw material within the empire.

Cotton and Imperialism in India

Now, less than half a century before French engineers had come to the conclusion that Egypt was ideally situated for the cultivation of cotton. The country only needed development. The native ruler, Mohammed Ali Pasha, had been enthusiastic and Egypt began growing cotton, most of which went to England. But Egypt did not produce enough cotton to satisfy Lancashire's requirements. Irrigation was neglected; the administration of the country was corrupt and inefficient, and the average yield per acre was very low. A large part of the cultivated area was devoted to growing foodstuffs. Cotton exports in 1874-5 totaled only 2,600,000 quintals, which was not very much*. Furthermore, since Egypt did not have very

*A quintal is approximately a hundred pounds. A kantar is the same thing.

much to export she could not import a great deal. Her total foreign trade had averaged around $80,000,000 a year.

The British Army Seeks Cotton

But in 1882 a British army marched into Egypt and, after defeating the native forces, established British hegemony. Sir Evelyn Baring, a member of the famous banking house of that name, came to Egypt as His Majesty's agent and consul general. He remained to rule for a quarter of a century and to emerge as Earl Cromer. And miracles happened. By the time he left Egypt's foreign trade had increased to $245,000,000 a year; above all, the production of cotton had almost trebled, having increased to about 7,000,000 kantars a year. Not only had there been a tremendous expansion in the area devoted to cotton growing, but the yield per acre had significantly risen. Egypt's yield is now one of the highest in the world. While Bulgaria obtained 2 quintals per acre in 1937, Rumania 3 and Yugoslavia only 2.4, Egypt reaped no less than 6 quintals.

It would of course be an intolerable simplification of a complex historical process to say that England occupied Egypt for the sake of assuring herself a steady and large supply of cotton. Other factors, perhaps more important than this, were at work. The fact remains, however, that Cromer spared no efforts to develop Egypt's capacity to produce cotton. Education, social services, even land reforms were neglected in order to accomplish that great end. About a quarter of the revenue available for administration (almost half of the total revenue was earmarked for interest on loans forced upon the country) was devoted year after year to making Egypt fit to grow more and more cotton. Egypt became a one-crop country, its prosperity dependent upon Lancashire.

Trying to Undo England's Policy

Was this overspecialization healthy? Egypt does not think so. Although overwhelmingly agricultural, its economy is subject to the same fluctuations as that of the most highly developed industrial lands. Since obtaining independence, all native governments in Egypt have devoted a large part of their efforts and considerable sums of money to undoing the work of Cromer and his successors. The interests of England and Egypt are not identical. England is interested in having a large supply of cotton available whenever its factories need it; Egypt, however, needs food.

Furthermore, although Egypt produces cotton as cheaply as it can be produced anywhere and more efficiently than it is produced in most other places, Egypt has benefited very little from this. This is not the place for a detailed analysis of the economics of imperialism. Suffice it to say at this point that the ninety-odd per cent of the Egyptian population which grows cotton has remained in the same abject poverty it was in before His Britannic Majesty's government took upon itself the burden of working for "the prosperity of the country . . . its full enjoyment of liberty . . . the spread of education, the abolition of vexatious taxation," and so forth. On the other hand, not a single British concession has been canceled; Egypt has never defaulted on her debts, although she had to be content with one of the lowest standards of living in the world in order to pay her foreign creditors; British companies have reaped profits large enough to make our own financiers blue with envy.

We can now return to the Balkans. There Germany now confronts the same problem which confronted Britain in the last century in Egypt. The fact is that the reich has obtained from the Balkans almost all it can hope to obtain under the existing political framework; to obtain more it must change the framework. The unofficial organ of the British colonial office, *Great Britain and the East*, may gloat with joy because "the barter system produced a triumph for Germany's trade drive in the Balkans." Unfortunately, the triumph has almost reached its peak, and the Germans know it. While Germany's total trade with the six Balkan countries increased from 494 million marks in 1932 to 1,339 millions in 1937, during the following year the trade amounted to 1,348 millions of marks—an increase of only nine millions. Moreover, the increase was due to Germany's exports to the Balkans, while imports from those countries actually declined by 15,000,000 marks!

Economic Backwardness in the Balkans

The explanation for this development is simple. The Balkan states cannot export more than they produce, but they produce very little. Germany already obtains from 60 to 70 per cent of their total agricultural exports; it cannot easily expect to obtain a larger percentage because those countries have to export to other countries to obtain currency with which to purchase such goods as Germany cannot supply. To obtain greater quantities of agricultural goods there must be an increase, not in the German percentage, but in total amount of goods produced. The situation is identical with that which prevailed in Egypt before the British occupation. England's share in Egypt's cotton exports did not increase very much after the occupation; what did increase was the total amount of cotton available for export.

At present the productivity of the Balkans is very low. We have seen that the yield in cotton is less than half that in Egypt; the situation is unchanged if productivity of other agricultural crops is examined. While Belgium gets 25 quintals of wheat per acre and Germany obtains 23 quintals, Hungary gets only 13, Poland 11, and Yugoslavia only 10 quintals. Rye: Germany 17 quintals per acre and Sweden 19.5; but Bulgaria, 11; Hungary, 10. Potatoes: Germany, 191.5 or Belgium 196; but Bulgaria gets 67; Hungary, 86; Rumania, around 70; Yugoslavia, 63. Barley, oats, corn, fruits or vegetables—the yield is invariably extremely low. As was the case with Egyptian cotton, the agricultural productivity of the Balkans could be trebled.

The Balkan lands are not only enormous potential food granaries; they also contain great stores of industrial raw materials. There is oil in Rumania; there is iron ore and coal in Yugoslavia; there is chromium in Turkey, and there are many natural resources which have not even been explored. Huge quantities of hydroelectric power could be generated for exploiting the industrial raw ma-

terials. And Germany needs those treasures; it must get them or bust.

But Germany cannot obtain the agricultural and industrial resources it needs under the present political framework. Without political domination it cannot shape the agricultural and industrial policies of the Balkan states to increase production. Like Egypt before Britain's occupation, not much has been done by the native governments to rationalize agriculture. Moreover, such native efforts as may be made in that direction need not necessarily harmonize with the reich's needs. The native governments have tried to evolve slowly a balanced economy, where agriculture and industry are of approximately the same importance and without overspecialization in either. This manifestly is not what Germany needs. Since Hungary, for example, can grow wheat better than Yugoslavia, the Germans would like to compel the Hungarians to specialize in wheat production although, as in the case of Egyptian cotton, such specialization is not in the interest of the people concerned.

Germany Needs Absolute Control

Nor can such changes be brought about through economic control in the form either of marketing agreements or investments. The nazis have tried both without much success. They have offered Rumanian peasants considerable economic advantages for growing soya beans, but the experiment was successful only for a short time. The "Greater Reich" (including Czechoslovakia) is already the largest foreign investor in Yugoslavia, but so far that has not meant a noticeable change in Yugoslavia's economic policies. Out of total foreign investments of 6,215 million dinars, the reich controls 1,163 millions, while credits for 3,500 millions have been promised and allocated. But very little, if any, of this loan will go for agricultural developments. Two billion one hundred million dinars have already been allocated for armaments—evidence of the loss of French influence.

That the nazis have definite plans for the Balkans cannot be doubted. They know what they need, and they also know that they can get it only through political domination. A mass of literature on this subject has appeared in Germany during the past two years, and the inevitable conclusions have been drawn there. I will spare the reader excerpts from such German pamphlets, limiting myself to another quotation from the speech of the reich minister of agriculture. Speaking of the nazi plans for the Balkans after the establishment of the "new political order," Herr Darre said: "The German peasantry *(Bauerntum)* will extend its great and manifold experiences also to the awakened peasantry of these countries," and the industrial structure of the reich "will contribute its part to the balanced *(gegenseitigen)* development." That such "balanced development" from the German point of view is not likely to contribute to the welfare of the Balkan peoples is quite beside the point.

VERSE

Meditation

THE worshipers had gone, and through the open door
I glimpsed an altar on which candles burned,
Cool and withdrawn, far from the traffic's roar.
At first I envied those who could be sure
Of finding God within that holy place.
Then I remembered that I just had seen
The flaming sunrise from a lofty hill;
Last evening when the weary world was still
Rapt I had viewed the sunset's fiery glow
And, gazing on the darkening heavens afar,
Had seen a radiant angel stoop to light
The shining candle of the evening star.
Then quiet filled my soul, and deep content.
Since the whole world is God's bright tenement
I need no altar and no sacred shrine.
All ground is hallowed, every spot divine.

UNA W. HARSEN.

'Acquaint now thyself with Him'

(Job 22:21)

THE Lord that dwells in darkness, will He dwell
Within this temple glittering in the light?
He who has been a cloud, a fire by night,
Will He come close to comfort Israel?
He who has said our prophecies are naught,
Our wise men are discredited, will He
Give to a man another way to see,
Another tabernacle for his thought?

We cry, "Our hands are here to take a part
In building, and our minds to plan and see. . . ."
Thou who didst know the wish in David's heart,
Help us his sons to build a tower for Thee
Of our own selves, where wisdom may increase,
And we may be acquainted and at peace!

SARA KING CARLETON.

He Loved Tall Grass

HE loved tall grass and a windy hill,
Said he could rest with sky for cover
And trace sure patterns on the blue
From cloud-shapes sailing up and over.

But hills and sky were not for him—
Life placed him on a shadowed road
With burdened shoulders, yet he walked
As if unmindful of his load.

For though his feet so often dragged,
Within his eyes, so calm and still,
One looking closely enough could find
Tall grass, blue sky and a windy hill.

HELEN HOWLAND PROMMEL.

JUNE SURVEY OF BOOKS

The Timeless and Present Christ

THE FAITH WE DECLARE. *By Edwin Lewis. Cokesbury Press, $2.00.*

THIS is a great book, greatly written—and greatly needed. Liberal Christians will find it hard to believe this. They still have in their mouths the bad taste of *A Christian Manifesto,* which, to many, seemed anything but Christian, and which was hailed with glee by the foes of spiritual freedom. They are through with Lewis. But here Lewis goes Christian again, and with a will!

These Fondren lectures were delivered at Southern Methodist University last February. In them, the Drew professor gave the embryo preachers in its school of theology a clear and concise statement of evangelical Christology. Entirely aware that the "truth to which the church has given dogmatic expression is beginning to find for itself new intellectual molds, whereby that truth will attain a new persuasiveness because of an increased intelligibility," he sets out to prove that "Jesus Christ exists for no other reason than because God's purpose makes him necessary, and because God's own being makes him possible. This Jesus is true man, but he is man resulting from the incarnation of the divine. He appears within our race; he belongs to our race; he is under the law of our race; but his origin is in the very nature of God." At considerable length, and with swiftly moving skill, he demonstrates that Christianity is not merely "a religion in the narrow sense of spiritual life and experience, but also involves definite beliefs about God, about the world, about man, about the course of events." All the high insights of *Jesus Christ and the Human Quest* and Lewis' earlier books are here sustained and made contemporary by matching them, with kindly but insistent logic, against the pronouncements of Dewey, Krutch and other exponents of the more naturalistic philosophies. Reinhold Niebuhr comes in for what is, one fears, just a bit too rough a rebuke. The significance of Jesus Christ for our generation, for Christianity and for the world is carefully canvassed in these pages, in which the impassioned convictions of the author never do violence to the ripest of scholarship.

Because of his lucid statement of the evangelical attitude toward Jesus Christ, one could wish that the book ended on a note other than that of the classroom. The closing chapter has little in it to interest the experienced minister or the alert layman. Then, too, there is here and there that romancing with words which led the *Manifesto* into a land that was very far *off*. You come upon insistence on a creed—not once, but again and again. Then, at long last, you find that his creed is not one you "sign" but one you "sing." There is still too generous an adherence to the shibboleths and slogans of fundamentalism. That is the curious kink in Lewis: with a style at his command that may well make most of us envious, he is all the while injecting phrases that seem to be concessions to the reactionaries. And his judgments, on occasion, are petulant: "Is it that they want the old terms dropped because they have ceased to believe what the old terms *represent?*" There is, besides, indulgence in the popular pastime of "knocking" the church, as on page 134.

None of this, however, finally detracts from the majesty and meaning of Lewis' message. This is that the New Testament, history, church and experience all converge on the centrality of Jesus Christ, whose gospel "is not ancient, and neither is it modern. Time does not affect it in its essential marks. Its characteristics are at once timelessness and contemporaneity." Drew can hold its head high again. If the magnificent personality and high devotion of its theological leader were obscured by his preceding book, this book goes to show the man he really is. Yet not for this was it written. It is designed to show what Jesus Christ really is. His is a convincing portrait, drawn by a master hand, reflecting in every line the faith by which alone Christ can come into his own.

JOHN M. VERSTEEG.

Analyzing the Co-ops

COOPERATIVES IN AMERICA. *By Ellis Cowling. Coward-McCann, Inc., $2.00.*

"COOPERATION has always thrived on adversity." This is the keynote of Mr. Cowling's persuasive treatment of the consumers' cooperative movement in the United States. The author's point is well taken here, for from periods of unemployment, economic unrest and regional depressions cooperatives have received their impetus. There are no thrills, no appeals to emotion in this saga; it is just an unadorned narrative of how "plain folk" evolved their economic salvation on a pragmatic basis, strengthened rather than directed by the spirit of Robert Owen and the initiative of the Rochdale weavers. An unpretentious chronicle, this is the epic of pioneers who were unaware of the portent their work had for the future.

Cooperation in America has not traveled a smooth road. The Civil War almost killed one phase of the movement, but there were other obstacles: the opposition of conservatives, undemocratic procedures, inadequate finances, overexpansion, a waning interest, too much enthusiasm and too little tenacity, overlapping of territories, and poor coordination of management. Far too often men became enamored of the possibilities for production and neglected the more important issues of distribution and consumption.

Cowling has no illusions about the New Deal and its efficacy in restoring even the semblance of prosperity. Nor has he any fond hopes, as have so many cooperative enthusiasts, that the cooperative movement furnishes the panacea for our economic ills. In his able chapter on "Cooperation and Capitalism," he remarks: "Capitalism and cooperation will probably exist alongside each other for many years to come. The growth of cooperatives will create a balance wheel in an economic system that seemed doomed to run unevenly because it could not control its own excesses." Two questions intrude here: First, is cooperation an economic entity in itself that stands parallel to and thus outside the framework of the capitalist economy? Second, if cooperatives are to serve as a stop-gap and as an expedient in the interim of economic difficulties, will they not impede the transition from a declining capitalism to a socialized collectivism?

Dr. James P. Warbasse, who as the president of the Cooperative League of the U. S. A. writes the introduction to this book, has been quoted recently as saying that since "fascism is on the way, cooperatives had better make their peace with it." It is this very point—the cooperatives' fate under the fascist yoke in Europe and the warning thus sounded for American cooperation—that is inadequately considered by Cowling. If the leaders of the cooperative movement insist upon a principle of "neutrality in religion

and politics," if they will not recognize how a fascist regime is intent on freezing the status quo, they will be supporting fascism by their inaction. They will rue such impartiality later because the expansion and development of cooperatives will be made impossible. This whole question is of paramount importance to supporters of the movement, for cooperatives, they feel, run entirely counter to fascist ideologies.

It is equally unfortunate that Cowling deals so brusquely with the American labor movement. Taken out of its context, this deprecation of organized labor might easily be misapplied by those on the right.

Well balanced and succinct, *Cooperatives in America* is a book of conviction and tempered enthusiasm. It is an admirable introduction to the problems of our neighbors along the R. F. D. and among the Middletowns in transition, as they strive to live together more wisely and economically.

CARL HERMANN VOSS.

Roman Law and Christianity

ROMAN AND CHRISTIAN IMPERIALISM. *By J. Westbury-Jones. The Macmillan Company, $4.25.*

THE TITLE of this book hides rather than reveals its central theme. The main interest of the author is to show the influence exercised by Roman juristic terms and ideas upon the language and thought of Christianity. In attempting to demonstrate this proposition the writer has no intention of making Christianity seem to be largely a product of secular Roman history. On the contrary, the Christian appropriation of Roman legalistic conceptions is believed to reveal most clearly the extent to which God had prepared the ancient world for the advent of Christianity. The extensive development of Roman law is simply an evidence that "the fullness of time" had come for a new religion to arise. Since Roman legal institutions were a prime necessity for its success, their rise had been a divine preparation for "the way of the Lord."

Even Jesus, we are told, had intended that his teaching should be accepted throughout the Roman Empire. Indeed, in his design to establish a universal religion, he had spent his years between the ages of twenty-one and thirty traveling in Egypt, India, Persia and other regions preaching his ideal of the fatherhood of God and the brotherhood of man to all peoples. Thus he had laid the foundations for a world Christianity later to be realized institutionally by Rome's adoption of Christianity as the only legally approved religion of the whole Roman Empire. This highly speculative proposition is thought to be further substantiated by maintaining that Paul was a well trained Roman jurist. Roman jurisprudence is supposed to have formed a part of the university training at Tarsus where Paul is assumed to have received his education. This educational heritage is believed to have dominated the whole range of Pauline religious thinking and to furnish the only correct approach to the understanding of his theological terminology. For example, his notion of sin is the Roman view that it is always man's voluntary and guilty act, and men are never objects of judgment on account of any one's sin except their own. If this were so one would like to ask how Paul could say that "death reigned from Adam until Moses even over them that had not sinned after the likeness of Adam's transgression" (Rom. 5:14), or that "in Adam all die" (I Cor. 15:32). The argument throughout the first half of this volume is vitiated by its total neglect of the Jewish antecedents of Pauline theology and by failure to perceive the eschatological element in the teaching of Jesus and of Paul, which pictured the coming of the Kingdom of God as a new age that would mean the annihilation of the Roman Empire.

The second half of the book is much more worth while. The influence of Roman legalistic thinking upon Tertullian and Augustine is more readily demonstrable, and in the case of Constantine and Justinian its essential importance is beyond question. The last three chapters, dealing with Constantine, Justinian and the influence of Christian ideals upon the development of social institutions under these emperors, contain a wealth of accurate information and fresh insights that go far to redeem the shortcomings of the earlier part of the book.

SHIRLEY JACKSON CASE.

The Road of Progress

CIVILISATION: THE NEXT STEP. *By C. Delisle Burns. W. W. Norton & Company, $2.75.*

THE PAST century with its unparalleled achievements in science, invention, the increase of wealth, new standards of living and the emancipation of men and women from many kinds of bondage, took the world a great distance along the road of human progress. But now mankind is confronted by serious dangers, such as war, poverty, economic disorder and social conflict, which seem a menace to further advance. Yet they are less formidable than other problems solved in the past, and the intelligent observer, concerned with man's future welfare, having faith in his rational nature, in his abilities still unused and in his capacity for moral development, insists that the principles governing further accomplishments should be clarified for the ordinary mortal. Mr. Burns has written numerous books on historical, sociological and philosophical matters; here he offers counsel to the humble man and urges him to become a citizen of the world.

Although the author is something of a materialist in his outlook, he sets forth moral ideals and aims as the goal of civilization. Every person must be a real personality, an individual who, however humble, makes his own contribution and explores the road ahead as one of "a good company of persons continually advancing in percipience, in knowledge of fact and in intimacy of intercourse." Both the individual and the company must enjoy freedom for experimenting in new ways of living.

The author examines marriage and family relationships, the shortcomings of education, the effects of snobbery on social classes, the shibboleths of race and nationalism, public policy and human welfare, the worker's need of a more abundant life, the prospect of peace through organization and cooperation, and man's "horizon of experience." He writes in a spirit of sweet reasonableness, showing deep appreciation for the virtues of the common man but aggressive dislike for many aspects of modern civilization. In his view imperialism, conquest, American attitudes toward the Negro, the concept of an income individually earned, the pursuit of wealth and power as objectives of public policy, and the separation of boys and girls in schools are all evidences of barbarism. Even the study of the classics has exercised a baneful influence, inculcating in the modern mind the ideas of a society resting on slavery. Some statements are too sweeping and some generalizations too facile, but there is sense in most of what the writer has to say.

For this reason, perhaps, it will have too little influence. Socrates and many other notables have taught that knowledge and reason generate virtue and progress. But man's conduct is generally influenced by other forces. Can one assume that the common man, like Rousseau's primitive man

of nature, is inherently good, capable of being perfected morally? Of course Mr. Burns does not say this. He merely assumes that his humble worker, apparently unlike the big banker or industrialist, can act intelligently, in harmony with fine ideals. In any case, his book deserves attention. The world needs nothing so much as the friendly attitudes and tolerant criticisms which it suggests.

G. LEIGHTON LAFUZE.

The Kingdom and Its Gospel

ESCHATOLOGY AND ETHICS IN THE TEACHING OF JESUS. *By Amos Niven Wilder. Harper & Brothers, $2.50.*

A PROPHET'S mission is the proclamation of imminent crisis and urgent duty. His eschatology and ethic are closely interwoven: his hope conditions his demand; his moral insight sharpens his historical foresight. To what extent was this true of Jesus? This is a crucial question for liberals whose faith in Jesus' moral teachings has been undercut by discovery of his apocalypticism. Can his ethic be detached from his outmoded eschatology? If not, can its enduring validity be maintained?

Professor Wilder proves to be a competent guide through the maze of conflicting data and technical difficulties. Uncovering the roots of apocalypticism in Jewish tradition, he interprets it as dramatized myth and defends its historical truthfulness and ethical fruitfulness. Jesus was an ethical apocalyptist who anticipated the coming of the Kingdom during his own generation. For him the world process of salvation had already been initiated and was even then speeding toward its climax, the Judgment. To describe this process Jesus used otherworldly imagery, but he was primarily concerned with the redemptive effect of the Kingdom upon this world of social history.

In the effort to relate Jesus' teaching to this frame of reference, some scholars have defined it as an interim ethic, others as a crisis ethic, still others as a future-kingdom ethic. Professor Wilder accepts none of these. He admits that the consciousness of impending doom accented the demand for repentance and provided the "dominant sanction" for righteousness, the reward of admission to the Kingdom. This sanction, however, was formal rather than essential. For Jesus, the present aspects of the Kingdom were far more decisive than the future aspects. To him, the new age has already dawned, in the work of John as Elijah, in his own call to a messianic task, in the actual triumphs over sin and Satan, and in the fellowship of those who have taken "the yoke of the messiah." The ultimate sanction is the glorification of God, obedience and gratitude to him. And since God's Kingdom has already been revealed in the ministry of Jesus, a new situation has been created which demands first of all discipleship to Jesus. Thus a "present-kingdom ethic" emerges, representing "the righteousness of those living in the days of the new covenant, and empowered and qualified by the reconciliation and redemption of that age."

Jesus' teaching is thus influenced throughout by a bifocal eschatology: the anticipation of future judgment having a minor effect; the manifestation of the kingdom as present having a major effect. His ethic is likewise oriented around a bifocal sense of vocation: he is a Messiah *incumbent,* whose responsibility is the mediation of the new order and the acceptance of humiliating death; he is a Messiah *elect,* who will return as heavenly judge. To become his disciple involves accepting his yoke, sharing his mission and struggling against the enemies of the Kingdom.

This emphasis upon the presence of the Kingdom and upon the explicit messianic claim of Jesus represents an important shift in recent study. The author's distinctive contribution lies in his reinterpretation of the ethics of Jesus from this newer perspective. His position is defined and defended with careful precision and able argument. Nevertheless, there are strategic points where the argument fails to convince. Does the gospel evidence indicate that it was the *presence* of the Kingdom which was decisive? Is there no interim element in the teaching of Jesus? Can the appeal to future retribution be adequately described as formal and stylistic? With the data available, can we reconstruct the inner consciousness of Jesus so completely? Does it not strain our imagination to picture Jesus anticipating his own return from heaven as Son of Man? This new volume, by presenting an important thesis with clarity and consistency, should provoke much constructive controversy.

PAUL S. MINEAR.

The Crime Problem

CRIME AND SOCIETY: AN INTRODUCTION TO CRIMINOLOGY. *By Nathaniel F. Cantor. Henry Holt & Company, $3.00.*

ALTHOUGH written as a textbook for college use, this volume presents a comprehensive indictment of the American attitude towards crime and its system of criminal administration. Dr. Cantor might almost have used the title "The Crime of Society," but the relationship is sufficiently evident at all points in his book to make such a blunt statement unnecessary. However, Dr. Cantor does not avoid blunt statements of fact—indeed his pages are full of them—and it was probably a distaste for the sensational which prompted his adoption of the more objective title.

As a text this book should prove eminently successful. Its simple sentences, its clear definition of terms, its straightforward if somewhat abrupt logic, and its careful use of illustrative cases present phase after phase of the crime problem in twenty-one compact chapters, each of which merits close study. The general reader may miss the elaboration of many crucial facts and theories which the student will secure from classroom discussion, but those sufficiently interested in giving the trenchant problems here dealt with the study they deserve will find ample references to most of the voluminous literature now available. Indeed Dr. Cantor appears fully cognizant of all the critical studies of crime and criminality, and the reader will require a tough mentality to finish this book without experiencing sensations of discouragement.

Possibly the most penetrating portions of Dr. Cantor's analysis are to be found in his few pages on "The Dynamics of Delinquency" and in his last chapter on "The Dilemma of Crime Prevention." He is apparently hopeless of any penological solution of the crime problem and looks to preventive techniques as the only promising means for ameliorating the situation. He recognizes the importance of environmental causes, but concludes that, when these have all been given their appropriate prognostic weights and when their influence is summed up, it will still be necessary to find the "efficient cause" animating individual criminals surrounded by noncriminal victims of similar situations. In his search for these efficient causes the author turns to the personality of the criminal and traces it from its earliest experiences at its mother's breast.

Yet Dr. Cantor does not overlook the effects of economic and folk patterns on the growth of the criminally inclined personality. Two full chapters are devoted to an analysis of the dilemmas of modern capitalistic society and their corrosive effect on the individual, and the question is raised whether such a society can cope effectively with the crime problem in any broad sense of the term. But, irrespective

of changes in this field, the author sees the chief task of the criminologist to be a clinical treatment of the pre-delinquent personality.

BLAKE MCKELVEY.

Those Subtle Middle Ages

REASON AND REVELATION IN THE MIDDLE AGES. *By Etienne Gilson. Charles Scribner's Sons, $1.50.*

THE MOST PERSISTENT and baffling problem for medieval thought was that of the relation between faith and reason. Is faith in revelation rationally grounded or quite independent of such considerations? Must theology and philosophy inevitably conflict or is there an underlying harmony? Must men believe in order to understand or understand in order to believe?

If there was unity in the Middle Ages, it was the unity of a common problem. Certainly there was anything but unity in the attempts to meet it. Within a scant hundred pages Professor Gilson leads us through the maze of medieval struggles over this fundamental issue. His survey is marked by characteristically brilliant analyses and illuminating perspectives. Suggestively he distinguishes several great "spiritual families" which variously approached and dealt with the problem. There were, for example, the "Tertullians," who regarded revelation as a substitute for all other knowledge and consequently rejected rational method altogether. There were the "Augustinians," who assumed a fundamental harmony between faith and reason but taught that it is through faith that one enters into the fullness of the rational. The Latin Averroists, on the other hand, left the two in unreconcilable opposition while attempting to embrace both.

It remained for Saint Thomas, together with his "spiritual family," to make the creative and decisive synthesis. Faith and reason are never contradictory. Indeed, faith is but the perfection and fulfillment of reason. God has spoken. Part of his revelation lies, for those who thus are fitted for it, quite within the grasp of natural reason. The balance represents a body of truth beyond the reach of reason but never contrary to it. The importance of the Thomistic formula of fundamental harmony can be read in the thought of every subsequent theologian who has accepted at once the reality of revelation and the divinity of reason.

Attempts to dismiss the Middle Ages with some single, simple descriptive phrase appear absurd in the light of a treatment like that of Professor Gilson. But aside from the value of this little book as a guide through one phase of the medieval complex, it will be appreciated as richly suggestive for any modern theist. It is in the mood of that vigorous current neo-Thomism which is repeatedly and insistently voicing the conviction that no vital theism can ever get very far away from the basic insights of the "angelic doctor."

EDWARD THOMAS RAMSDELL.

Tested by Deeds

ESSENTIAL CHRISTIANITY. *By Samuel Angus. The Macmillan Company, $2.00.*

THE literary editor writes, "Angus is a very able man, and I should expect this volume to be an able, and possibly important volume." A brother pastor in Virginia writes, "Those of us who, in the seminary, studied Dr. Angus' little book, *The Environment of Early Christianity,* will be deeply disappointed in the present volume, which is in reality a denial of the essentials of Christianity." The one senses the emphasis which the author puts upon the spirit of Christ as seen in Christian character; the other resents the argument made against making mere beliefs the essentials, for he says, "With tedious repetition the author combats the ideas of the Virgin Birth, the physical resurrection, propitiation, the deity of Christ, and so forth."

As a matter of fact, Angus in this book nowhere combats these doctrines. All that he does is to point out that there are Christians so-called who accept these doctrines heartily, and then there are those who do not. Until we can find which set of doctrines produces the highest type of Christian character or the most authentic Christian spirit, Angus asserts, we have no right to say that any doctrine is essential to Christianity.

Here is how he would state the case: "The deepest things of Jesus' insight about God and thoughts on religion are found in the beatitudes, in the parables, and in the Lord's prayer. The man who has in some degree discovered God to be what Jesus discovered him to be, the man who has put his life, even fitfully, at the will of the Highest, as Jesus did constantly, knows how little disputations avail about a Virgin Birth, or the deity or divinity of Christ, or some abstruse theory of the atonement. Nothing can be essential Christianity which was not essential to Jesus. His essentials must be the essentials of his followers."

The whole matter centers in the age-long discussion as to which is the more important, belief or deed. Dr. Angus has most convincingly shown how creeds have often been separated from Christian character—as when one historic council was dominated by force and another by bribery equivalent to the sum of a million dollars. Yet there is no way to divorce belief from conduct and character, nor would Dr. Angus do so.

As it is written for laymen, there is little doubt about the book's making a strong impression. It is true that there is much repetition in it. It is also extremely liberal in its inclusion and recognition of all who with any kind of belief in Jesus would follow him. If it does not, therefore, satisfy all, it may none the less challenge all to re-examination of the Christian essentials and so accomplish great good.

JOSEPH MARTIN DAWSON.

Americanism: Assets and Liabilities

THE PROSPECTS OF AMERICAN DEMOCRACY. *By George S. Counts. The John Day Company, $3.00.*

THE OUTLOOK for American democracy presents a staggering problem and a great question mark. Such is the sum and substance of this book, setting forth as it does a vast survey, a comprehensive program and a measured hope.

Professor Counts is an educator. He sees contemporary problems against historic backgrounds, and he knows that our now traditional democracy over which so many patriotic tears are being wept was not deliberately planned and created. To be sure, it was associated with the intellectual and social ferment of the seventeenth and eighteenth centuries in England and France and traces its thoughts back to Locke, d'Alembert, Diderot and Rousseau, but it came to be because the adventurous and the oppressed found on these shores favorable economic and geographical conditions and then played the role history had created for them. American democracy was thus a product of the times, the place and the people which combined to produce it.

But that does not mean that it grew free and unhampered.

Early in our history democracy needed its defenders, for "every popular movement from the formation of the democratic societies in the 1790's to the rise of the C.I.O. today has been damned as subversive and un-American." The Sedition Act of 1798 was passed to "halt the march of democracy." Under the leadership of Thomas Jefferson the American people carried through a political revolution without bloodshed. The pattern of that struggle, says Dr. Counts, bears a striking resemblance to that of the present conflict. He makes much of it as a precedent to be followed in the struggle for economic democracy that now faces us.

Dr. Counts emphasizes the now widely accepted view that the problem of democracy centers around that economic base which loomed so large and important in the calculations of Marx. The instruments of organization and production, the reduction of the role of human labor, the advance of the machine and the harnessing of mechanical power have proletarianized the American farmer no less than the industrial worker, and have introduced drastic changes into our political scene. The mere unseating of our economic overlords will not solve our problem. An educational and political overhauling from the ground up is essential.

Having prepared the way by this historic and contemporary survey, the author presents what he conceives to be a practical working program. He summarizes it in the following words:

> First, the professed friends of democracy must have faith in political democracy; second, the ordinary citizen must obtain the knowledge necessary for a free man; third, the masses of the people must be organized as completely as possible [cooperatives, labor groups, political parties, etc.]; fourth, government must carry out mandates quickly and honestly; fifth, government must maintain a complete monopoly of the military and police power; sixth, civil liberties must be guaranteed to the entire population without fear or favor; seventh, all major campaigns of propaganda must be systematically and thoroughly exposed; eighth, the temper of the democratic process must be conserved and strengthened; and ninth, war must be avoided.

There follows an itemized list of liabilities and assets which face such a program, and an educational curriculum which is designed to prepare people to live in and perpetuate democracy. Dr. Counts frankly faces the problem of indoctrination with the assertion that if organized education is to reinforce democratic method in society and serve the purpose of achieving social change with a minimum of disorder, while conserving all democratic values, it "must strike a balance between the process of molding and enlightenment." This "molding" process includes a study of the history of man and his social struggle, a knowledge of the rise and development of capitalism and the inner contradictions which threaten its disruption, a knowledge of the labor movement, an objective study of propaganda, and a knowledge of the purposes and potentialities of democracy in the United States and the world today. References at the end of each chapter add to the value of the book.

A discussion so comprehensive, so clear-cut, so well documented and, at the same time, so readable is to be highly recommended. There are those—and the reviewer counts himself among them—who see implied in all Dr. Counts says too great a faith in that "basic fallacy of liberalism" which holds that intelligence alone is sufficient. One can accept his specific renunciation of the Marxian resort to violence, and his specific requirement (ninth point) that war be avoided; but the question persists, Is not that an oversimplification of the matter? Dr. Counts surely knows that an economic aristocracy, determined on self-preservation, could easily defeat his program at any or all of the nine points. The program itself, to be effective, must become the spearhead of the attack on the status quo, and as such it needs a bodyguard. But who will constitute that bodyguard if reaction is in the saddle and, according to the author's program, has a monopoly on the military and police power of the land? Here is a dilemma of major proportions which the author has passed over too lightly. What he has not passed over lightly is the fact that democracy is threatened from without and from within, and that a nation-wide program of action is needed if we are to give it new meaning and a new lease on life.

EDWIN T. BUEHRER.

American, But Is It Christian?

LIVING THE CHRISTIAN FAITH. *By Edwin Ewart Aubrey. The Macmillan Company, $1.50.*

LIKE most modern theologians, Dr. Aubrey has found it necessary to re-examine his former positions. He frankly confesses dissatisfaction with the humanism—and, one suspects, the associated naturalism—which at one time seemed to him to be the only alternative to the "sentimental mouthings" of traditional orthodoxy. Humanism is seen to have lacked articulation with a source of power adequate to the ideals so easily set up. Not that humanism in every sense has been abandoned: rather, an attempt is here made to deepen it by making it more theistic while yet driving more remorselessly to the center of the human problem, which is admittedly human nature itself. For what is man but an individual who nevertheless cannot dispense with the social *milieu?* Religion is inseparable from social life. It is here that religion has its birth; it is by what it accomplishes here that religion must be judged; any religion that fails here is doomed to disappear.

From this general point of view, Dr. Aubrey considers the task of modern theology. He has some severe things to say about the theologians, but as to the necessity of theology he has no least doubt: it has a vital part to play in the urgently needed rehabilitation of religion or, better, of religious faith. But it can fulfill its task only by abandoning the remote, and instead grappling with the facts which bear directly on the here and now. He would be willing to make the test of a theology its relevance to the layman who finds himself under necessity to live in just such a world as this world is. (One wonders whether, judged by this test, the "new" theology which is projected promises even so much as the "old" theology which is declared dead.) Dr. Aubrey sees in the modern efforts to recover the past so much "escapism," a regalvanizing of a corpse. The renascence of theology which he desires involves the courage to throw aside *impedimenta.* It must be adventurous. It must try new paths. Above all, it must keep close to human experience. It must find its clues not in hypothetical man but in man as he actually knows himself to be.

The earnestness and sincerity of the book are apparent on every page. But it is so obviously a torso, and what the result would be if the missing parts were added one can only surmise. To much of it any man who understands the Christian faith could but say, "Of course." But is this faith really something which men have forged out of their own experience? Dr. Aubrey does not flatly say that it is, but everywhere he seems to imply that the faith is a product of "social experience." If this means that it is a discovery rather than a *datum,* there will be those who take serious issue with it. If "the new American theology" is to forget

that God has spoken and that we know what he said, it might still be entitled to be called "American," but will it then still be Christian?

EDWIN LEWIS.

Beware of the Democracies!

DAYS OF OUR YEARS. *By Pierre van Paassen. Hillman-Curl, Inc., $3.50.*

WHAT but ribald irony that for boat reading on my way back as a missionary to Japan, the land so condemned by Americans and Christians in general as aggressive, militaristic and atrocious, I should be given a copy of this book. And yet how salutary that such a book should appear just now—if Americans will read it! For van Paassen, a native of Holland, a Canadian citizen and World War veteran, and since 1924 a roving correspondent for the *New York Evening World, Atlanta Constitution* and a score of other American newspapers, does more in this volume of experiences and personal reactions thereto to set in balanced perspective the events in and around Europe during and since the World War than any other volume this reviewer has seen in the past decade.

The causes of war today the author regards as "inseparable from the capitalist system of production" in which "there are things more precious to preserve than civilization and democracy." He regards Great Britain, France and Holland as the great imperialist nations of the world. He pitilessly discloses the brutality of the British and French military and colonial policies in their aggressions past and present (in the Holy Land, in Morocco and throughout Africa). Of what Holland has done and is doing in its far-flung empire he says: "In its subordination of every phase of life to imperialist consideration, in its exploitation of tens of millions of human beings in the Indonesian colonies in the interests of a small coterie of regents who own the banks, the oil wells, the rubber plantations and the means of production in general, Calvinist Holland does not differ one whit from 'godless France' or from 'heathen Japan.' "

As to the white man's atrocities, the author narrates a sad story of French inhumanity during the World War, then of British, French and Italian warfare in Africa and the Near East in more recent years, and in conclusion says: "I have never heard of a single case of chivalry or pity toward the enemy, either in the Great War or in subsequent campaigns in Syria, Ethiopia and Spain which I have followed as a correspondent."

Finally, concerning the theoretical alignment of democracy versus fascism, in such a world van Paassen believes it a tragic fallacy "predicated on the assumption that Britain and France are in reality democracies. That these two states are as imperialistic as Germany and Italy has been overlooked. . . . The difference is merely that, not possessing colonies, Italy and Germany are compelled to practice British and French colonial methods on their home population" as well as in foreign policy. Moreover he is convinced that the reactionary capitalist and imperialist interests of England are deliberately creating in the popular mind the illusion of democracy opposing fascism in order to take attention from their secret designs to make an economic and political alliance with similar concerns in Germany and Italy, at the expense of Russia and even of France, and thus to free England for the protection of her own imperial interests in Asia, Africa and elsewhere.

The author paints a cataclysmic picture of Europe's future, for he believes the diabolic financial and industrial forces will betray and destroy the beginnings of democracy that have been made over a great portion of the earth's surface. "Yet fascism carries in its bosom the seed of its own disintegration," and van Paassen is essentially the preacher he was prepared to become by his Dutch Calvinist heritage and by his study in the Methodist Victoria College at the University of Toronto. "The old Christianity (whether Catholic or Protestant) which identified itself with this world will perish with this world"; but as surely as there was a divine purpose in the world producing the Jewish religion, and then in turn humanism, democracy and Christianity which sprang forth as "the three daughters of Judaism," so will there be "a new Christianity that comes up from the depths of the catacombs of suffering and sorrow" to solve the elementary problems of human existence, to effect the conquest of economic slavery and to prepare the world for peace.

Just as this reviewer does not believe all Japan's militarists to be as completely depraved as most Americans think them and hence regards the chances as still good of bringing order out of chaos in Asia according to a brotherly, and therefore distinctly radical, pattern in which "Christian" America, Britain and France might cooperate to the complete satisfaction of both China and Japan, so also he cannot think things quite so rotten and hopeless in the chancelleries of Europe as van Paassen pictures them. Yet in the observations of this outspoken veteran European journalist there is a lesson that should give thoughtful Americans pause in the present tendency to join with the so-called democracies in beleaguering the fascist states and their *axes*. A democracy organizing frantically to compel others to be democratic is a misnomer and is itself well along the fascist road. The only remedy for too little Christianity in the world is more of Christian love; so likewise the only cure for too little democracy is more of it; and we have not even begun to work along the lines of that formula. Strange that we have been so taken in by the self-interested fascists in our own midst! Let a conclave of the humanist-democratic-Christian-minded peoples of the world (regardless of creed) be called to work out solutions for our present problems along lines compatible with these ideals; let us pledge ourselves in advance to abide by their findings, and the future will not be so dark for Europe, Asia or the Americas as van Paassen thinks.

T. T. BRUMBAUGH.

At the End of a Cycle

EUROPE'S CONSCIENCE IN DECLINE. *By Charles E. Shulman. Argus Books, Chicago, $1.50.*

AS the title suggests, Rabbi Shulman deals with the marked deterioration in European moral values which has been going on over a period of more than a hundred years. This is best illustrated, he thinks, by the treatment accorded to the Jews, whose fate nevertheless is not necessarily bound to the fate of all civilization. And not all of Europe's present-day woes, he declares, should be attributed to economic difficulties. This clearly suggests the thoughtful attitude of the author, who is a young and leading rabbi in the midwest. Rabbi Shulman is in thought and deed a disciple of Rabbi Solomon Goldman, now head of the American Zionist organization. To be a disciple of Rabbi Goldman presupposes erudition, and here we have a learned, historical résumé from the Jewish viewpoint.

There are six geographical divisions, six well-known names, six treacherous, despairing recitals of death and destruction of everything for which free man has slaved so long: (1) Germany, waiting for the fourth reich; (2) Austria's re-

union with death; (3) Poland, center of humanity's stepchildren; (4) Rumania, rich land, dark land; (5) Italy and its manufactured anti-Semitism, and (6) Czechoslovakia, the living corpse. Rabbi Shulman is bitter—who could be but bitter!—but there is authority in his listings, his conclusions, his sermon that Jewish suffering today means Christian suffering tomorrow.

He quotes many, among them Heinrich Heine and Lord Halifax. These quotations are known to the initiated few and it may be well to quote them here for their own expressions and in proof of the author's thesis:

> Christianity, and this is its greatest merit, has occasionally calmed the brutal German lust for battle, but it cannot destroy the savage joy. And when once that restraining talisman, the cross, is broken, then the old combatants will rage with fury celebrated by the Norse poets. The wooden talisman is fast decaying; the day will come when it will break pathetically to pieces. Then the old stone gods will rise from unremembered ruins and rub the dust of a thousand years from their eyes, and Thor will leap to life at last and bring down the gigantic hammer on the gothic cathedrals. . . .

Thus wrote Heine in . . . 1834! Writes Lord Halifax in our own time:

> All life is indeed perpetually confronting us with difficulties not dissimilar. Whether in the affairs of nations or individuals, each one of us knows by painful experience, how constantly it is necessary to reconcile that which may be ideally right and that which is practically possible. It is plain that the issue is one of political judgment and not part of the eternal and immutable moralities.

Here is the story then of culture "at the end of a cycle," if we may borrow from Oswald Spengler. In the spirit of master-and-disciple, the author has done well with truth. Could George Bernard Shaw have thought of all this and still have said: "My way of joking is telling the truth. It is the funniest joke in the world!"?

BORIS ERICH NELSON.

A Bishop's Doctrine

FAITH AND PRACTICE. *By Frank E. Wilson. Morehouse-Gorham, $2.50.*

WITHIN the Episcopal Church the Bishop of Eau Claire has gained an enviable reputation as a popularizer of religious knowledge. His series of "Outline" booklets have widely approved themselves as clear and trustworthy. In *Faith and Practice,* Bishop Wilson writes primarily for the lay people of his own communion, "to uncover some of the whys and wherefores of Christian conviction," in the form of very simple statements of the church's doctrines of God, Christ, the Bible and revelation, the church, ministry and sacraments, the "last things," obligations of membership, and so forth. And since he realizes that even with the will to believe people do have difficulty in believing, he undertakes to make belief easier by using time-honored arguments from probability or helpful analogies from the realm of everyday experience. He teaches and persuades to things which, by and large, many of us would have our people know and accept, partly as evangelical Christians, partly as Episcopalians. But this is hardly a book—and it does not profess to be—to convince those who are not ready to be convinced.

Bishop Wilson is no modernist; neither is he a fundamentalist, save in the sense that he believes the teachings of the ancient catholic creeds. He would be classed, I suppose, as a conservative "central" Anglican. He stoutly affirms the Virgin Birth as "from the beginning . . . always an integral part of the Christian tradition." As to this latter point there is of course more than one opinion. He calls Timothy and Titus "respectively the Bishop of Ephesus and the Bishop of Crete." This is hardly warranted by the Pastoral Epistles, whatever we make of them, unless we are prepared to give the term "bishop" a loose definition and to print without capitals.

At the end of the confirmation service in the Prayer Book there is a rubric: "And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." Of late the intent of this rubric has been the subject of much debate, sometimes acrimonious, in the Anglican churches. Bishop Wilson correctly notes that the first part of it has been in the English Prayer Book from the beginning, when as yet there were no dissenting bodies. But he fails to remark that it substantially reproduces a thirteenth century regulation, and therefore cannot have *historically*—whatever its grammatical interpretation—any reference to baptized members in communicant status in other churches.

To the constituency of The Christian Century, *Faith and Practice* would be of interest mainly as illustrating the sort of instruction that moderate Episcopalian clergy are accustomed to give their people, although few of them do it with the bishop's clarity and persuasiveness.

P. V. NORWOOD.

Books in Brief

JUDAISM AND THE AMERICAN MIND. *By Philip David Bookstaber. Bloch Publishing Company, $2.50.*

Rabbi Bookstaber, who entered the rabbinate after training and experience in social service, writes for Jews and especially for youth groups and adult classes. His book is therefore even more informative for Gentiles than it would be if it had been addressed to them. He has the same sort of interest in maintaining Judaism as a separate and institutional entity that a minister has in keeping his church a going concern. He wishes moreover to promote the adaptation of the Jewish mind to American conditions and to strengthen the devotion of Jews to America, and he expresses his enthusiasm for "a corporate Jewish life in America." Rabbi Philipson, in the foreword, says: "As Palestine was the promised land of old, so is the United States with its democratic polity the promised land of these latter ages." On every page is evident the intense devotion of the reform rabbi to the ideals of democracy and his sense of the close kinship between the spiritual principle of Judaism and the democratic principle at its best. Nevertheless he considers assimilation a "plague" to be avoided. The essence of Judaism lies in the combination of race and religion. "Religion and race form an inseparable whole in Judaism" (quoted with approval from Kaufmann Kohler). The author does not betray any suspicion that the Jews of today contain any alien strains. Judaism, as he defines it, is not an ideology but that plus a history and a sense of racial heritage. His book contains an admirable collection of materials indicating the faith and practice of modern Jews and the contributions that Jews have made to American life.

CHAUTAUQUA CARAVAN. *By Marian Scott. D. Appleton-Century Company, $3.00.*

This is not Chautauqua-by-the-Lake, that permanent camp meeting of culture which was called "the most American thing in America." It is the still more American phenomenon, the peripatetic Chautauqua, the traveling circus of educational entertainment and uplift, the big top under

which the "talent" brought culture to isolated communities and made the waste places glad. It ceased to exist when, thanks to hard roads, automobiles and radios, there ceased to be any isolated communities. But it did a great service in its day. Mrs. Scott was a member of a company that took Shakespeare to the tank towns, and also to county seats and some cities of considerable size. The experiences which she narrates are pictures of a vanished America. Many of them are amusing in the crudity of the environment and the difficulties of travel, but one feels no impulse to scornful laughter. The hunger for music and drama and lectures was too real. And, if you remember, a lot of mighty good stuff was done on the Chautauqua platform.

AN AUTOBIOGRAPHY. *By Friedrich Paulsen. Columbia University Press, $3.75.*

This is a fascinating, intimate story of a poor peasant boy, born in Frisia, making his way against heavy odds to a professorship in philosophy and education in the University of Berlin. His life-span was from 1846 to 1908. The place of his birth and childhood was quite out of touch with the world. There was no railroad or highway, only the "oxenway." Religion of the stern and somber kind dominated the home, and the dull Sunday service was the one interruption to the severe labor of the week. His own schooling was in striking contrast to the natural and vital ideas of education which marked his later teaching. At the University of Erlangen and at Berlin he took philosophical courses with Trendelenburg, particularly in Aristotle. F. A. Lange's *History of Materialism* was the first book read "with passionate and consuming interest." Schopenhauer's influence was decisive and is reflected in Paulsen's comment: "The older one becomes, the more one feels certain that ultimate convictions have their roots in sentiments and feelings or, in the last analysis, in the personal disposition of the individual, against which logical reasoning is entirely unavailing." His long deferred promotion to a professorship at Berlin, academic discouragements, rivalries, and his struggles to introduce new educational methods in the German school system reveal the courage, determination and resourcefulness of a sensitive and able mind. His books—*Introduction to Philosophy, A System of Ethics, Immanuel Kant* and *German Education Past and Present*—still have the freshness and vitality which make them sources of understanding and stimulation.

OUR FOREIGN BORN CITIZENS. *By Annie E. S. Beard. T. Y. Crowell Company, $2.50.*

This favorite book, now revised and enlarged, presents forty-seven celebrities who were foreigners, but whose work and continued residence in America have made them Americans. It is a mighty list—Adler, Agassiz, Carnegie, Carel, Goethals, Girard, Gompers, Grainger, McClure, Muir, Pulitzer, Rockne, Steinmetz, Einstein, Damrosch and the others. These are not biographical sketches after the manner of *Who's Who in America.* They are factual, but also interpretative. They abound in thrilling stories of struggle, suffering, achievement. If the minister or speaker is looking for illustrations, here is the place to find them. They also afford insight into this country of ours, its social ideals and much else.

A TESTAMENT OF FAITH. *By P. G. S. Hopwood. The Macmillan Company, $2.00.*

This is the fourth in a series on the great issues of life, edited by Rufus M. Jones. Presumptively, we should look for something of the mystical in it. The distinguished English Congregational minister who writes the book does in fact show his deep mystical sympathies, but here he offers a reasoned explanation of religious experience. His account of faith as a pathway to reality makes for its validity. He discusses faith on three sides—the feelings, the mind and action. The author shows himself thoroughly grounded in philosophy and familiar with the great literatures as well as a master of theology. He is devotional throughout, and the book accordingly ministers to the spirit, though it is not to be received as a preachment but as a new and valued statement upon which to build.

Books Received

Deeds Ill Done. By Adele Seifert. M. S. Mill Co., $2.00. Mystery.

Though Quick Souls Bleed. By Gordon Le Claire. Banner Press, Atlanta. In many of the poems of this young Canadian, who is also an actor, breathes a fine social passion.

Sparks, Lightning, Cosmic Rays: An Anecdotal History of Electricity. By Dayton C. Miller. Macmillan, $2.50. Three lectures for young people, at the Franklin Institute in Philadelphia, have been somewhat elaborated and copiously illustrated to make this volume. The first part deals with the early experiments with electricity; the second with the discoveries of Franklin and his contemporaries; the third with subsequent developments. The presentation is as clear as it can be made, but it is obviously difficult to convey adequate and intelligible ideas of the modern complexities of the subject in a single lecture. This last section will be of more value to puzzled adults than to adolescents.

Pueblo Indian Religion. 2 vols. By Elsie Clews Parsons. University of Chicago Press, $7.00. (To be reviewed.)

Chains of Harmony. By Richard Callan. Banner Press, Atlanta, $1.75. High-minded and idealistic poems.

The Wesleys in Picture and Story. By John Wesley Funston. Author, Oak Park, Ill. (To be reviewed.)

Propaganda for War, The Campaign against American Neutrality, 1914-1917. By H. C. Peterson. University of Oklahoma Press, $3.00. (To be reviewed.)

Judaism in a Changing World. Edited by Rabbi Leo Jung. Oxford University Press, $3.00. (To be reviewed.)

The Boys' Club. By R. K. Atkinson. Association Press, $1.75. A thoroughly expert study of the boys' club movement, with a brief survey of its history and an analysis of its purposes, activities, leadership, equipment and results. The contents of the book consist of facts, suggestions and evaluations, all resting on the solid ground of experience, with no padding at all and no vague generalities. Dr. George E. Vincent contributes a foreword.

The Mennonites in Iowa. By Melvin Gingerich. State Historical Society of Iowa, Iowa City, $3.00. (To be reviewed.)

The Devotional Use of the Bible. By Peter Green. Macmillan, 60 cents. A wise little book, more comprehensive than its title, for it contains sections on the historical and literary study of the Bible as well as on its devotional use. The first two furnish a needed basis for the third. The style and contents should appeal to any intelligent layman who has even the minimum of interest required to induce him to start reading it.

Moses and Monotheism. By Sigmund Freud. Knopf, $3.00. (To be published June 13.)

Time Strikes. By Edward Ames Richards. Columbia, $1.25. (To be reviewed.)

When Social Work Was Young. By Edward T. Devine. Macmillan, $1.75. Dr. Devine recounts his own experiences and observations during approximately the first decade of his more than forty years of social work. He has been general secretary of the New York Charity Organization Society, editor of the *Survey,* director of the New York School of Social Work, and a professor in Columbia University.

Philosophy in America from the Puritans to James. By Paul Russell Anderson and Max Harold Fisch. Appleton-Century Co., $4.00. (To be reviewed.)

A Tour of Nova Scotia Cooperatives. By J. Henry Carpenter and others. Cooperative League of the U. S. A., 167 W. 12th St., New York, 20 cents.

Fight for Power Puzzles Britons

Plain Men Bewildered by Statesmen's Tactics—Conscription Called Substitute for Appeal of a Cause

(Correspondence from England)

LONDON, May 22.—It is difficult for the average citizen of this country to keep pace with the movements of the present concealed or partly concealed struggle for position in eastern Europe and on the Mediterranean. Since I last wrote there has been occasion to consider the pact with Turkey; the negotiations with Russia which have not yet been ended, though today the Russian answer is before the cabinet; the answer of the Baltic states; the trade agreement with Rumania; the speech by Mussolini, and numerous visits of soldiers, diplomats, economists. It is a strange world to those who remember the pre-war days. And all the while, as we all know, the nations are feverishly arming.

Never before was the plain man so bewildered, because never before did he see so clearly that any action to be adequate must be taken internationally, and there is at the moment an alarming breakdown in international relations, and a cry has gone forth in all the lands: "To your tents, O Israel!"

* * *

A Passionate Protest Against Conscription

Before the debate on conscription is forgotten, the speech of Mr. Wedgwood Benn on the second reading may be recalled. It certainly impressed the House of Commons, a critical and experienced assembly. He rested his argument not only on political grounds, of which however he made much, but on the serious charge that conscription was used as a substitute for a cause. "They could have a nation in arms if they made the right appeal." But conscription, he declared, rendered an appeal superfluous; all that it required was that the secretary for war should sign half a million postcards and have them sent out. If the people were given an ideal for which they could fight, they would fight. The most they could hope for from this measure, Mr. Benn went on, was "an uneasy equilibrium of rival chain gangs" in Europe.

The government, he added, "was thrusting its clumsy fingers into the very mainspring of human action, and damming up the richest sources of the nation's power." This is worth remembering, in an hour in which so many are accepting conscription as a lamentable necessity.

* * *

Congregational Union Elects Dr. Peel Chairman

The Congregational Union at its recent assembly elected as its new chairman Dr. Albert Peel, editor of the *Congregational Quarterly* and a learned historian of nonconformity. He delivered his lectures on the freedom of the church in America, and there will be many of my readers who know him as a vigorous and outspoken defender of the Congregational order of churchmanship.

Honor was done to Dr. J. D. Jones, who spoke of his 50 years in the ministry; he would go the same way if he could have his life over again. The assembly passed resolutions on peace and on the conscription measure. The members were concerned that no injustice should be done to conscientious objectors, but the secretary was able to give assurances from the prime minister which satisfied the assembly. The question whether or not the union should have a new hymnbook was debated. In general the assembly was in favor of this and authorized the General Purposes Committee to make the necessary arrangements.

* * *

'An Adventurous Church'

The chairman of the Congregational Union, Rev. J. Ernest James, presided over the assembly with skill and charm, and gave an address which was timely and powerful. He spoke on the theme "An Adventurous Church" and in no way evaded the serious call of these days. What is the church doing? he asked. "In the same area, at the same hour, will be a half-dozen similar services with much the same worship, hymns, prayers, sermons, much the same meager attendance. . . ." The church, he protested, must not live in a dugout—a useful place for an air raid, not a place where battles are decided.

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Cancer and Alcohol

The judgment of Prof. J. B. S. Haldane will carry weight as he discusses the cause of cancer deaths. He declares—so the *New Chronicle* reports—that while much is still unknown, there are causes of cancer which can be fought. The most important is poverty, the second the excessive use of alcohol. He quotes the fact that the death rates in the alcoholic trades from cancer of the mouth, throat, gullet, etc., at ages under 65 are more than double the average. Recent inquiry has shown that cancer is particularly common among beer drinkers. "In fact," the scientist adds, "a man is about five times as likely to get cancer if he drinks beer daily and no milk, as if he drinks milk daily and no beer."

* * *

Passing of Presbyterian Missionary Statesman

The death of Rev. G. L. Brander robs the Presbyterian Church of England of a strong and gifted missionary statesman. He was for many years a minister in north London. But before that he had spent a long time as a prisoner, captured at Loos during the war. His story of those days was one of fine courage by means of which he turned his necessity to gain. He used his leisure to become a most excellent linguist. He served also as an unofficial chaplain to his fellow prisoners in his own entirely informal way. He was only 58 at the time of his death.

EDWARD SHILLITO.

Baptists Consider Evangelistic Drive

Convention Presidents Also Stress Religious Liberty—Midwest Methodists to Observe Centennial

(Correspondence from Chicago)

CHICAGO, May 29.—For the first time in history a meeting has been held of Baptist convention presidents. Eighteen were present at a conference held May 23-24 in the Northern Baptist Theological Seminary in Chicago and the convention presidents represented a total Baptist constituency in excess of 9,000,000. Convened by Rev. Mike Elliott, editor of the *Baptist Minister*, the conference began arrangements for a nation-wide campaign of evangelism in 1940. During the sessions important pronouncements concerning relations of church and state were made.

Under the chairmanship of Rev. L. R. Scarborough of Fort Worth, Texas, president of the Southern Baptist Convention, the meeting adopted unanimously a pronouncement on religious liberty that declared in part: "As a nation we are becoming paternalistic. Efforts are being made to place in the hands of the government the pensioning of persons employed by churches and their agencies and to grant tax-raised subsidies to sectarian schools. It is our contention that the coercion of religious bodies through special taxes, the use of tax-raised funds to support religious institutions, and the appropriation of public money to sectarian schools violate the spirit of the Bill of Rights and will result in the union of church and state."

Speakers agreed that the Baptist theory is "a free church within a free state," and that any form of union of church and state, whether direct or indirect through favors granted, was to be condemned.

* * *

Zion Church to Give Passion Play

The annual presentation of the Zion Passion Play has been renewed after a lapse of one year due to the fire which destroyed Wilbur Glenn Voliva's historic Shiloh tabernacle at Zion, Ill. A $50,000 auditorium has replaced the old structure and for the next six successive Sunday afternoons a cast of 300 actors, a choir of 200 voices, and a symphony orchestra will offer this religious dramatization. The new auditorium is designed to be the permanent home of the Passion Play and it will offer other opportunities for worship and religious drama.

* * *

Midwest Methodists to Mark Century of Service

As Chicago becomes the geographic center and general headquarters of the north central jurisdictional conference of the new Methodist Church, midwest Methodists are preparing to observe a century mark in their history. The Wilmette Methodist Church, resident church of Bishop Ernest

Lynn Waldorf, will take the leadership in a twelve-month celebration of the 100th anniversary of the Methodist Rock River Conference, the tenth anniversary of the dedication of the Wilmette Methodist Church, and the first year of the newly united Methodist denomination.

Under the unification plan, Illinois is divided into three annual Methodist conferences—the Rock River, which includes Chicago and northern Illinois; the Illinois; and the Southern Illinois. These, with the Norwegian Danish and the Central Northwest (Swedish) conferences, comprise the area over which Bishop Waldorf will have direction from his Chicago offices. It will include 1,200 ministers, nearly that many churches, and 1,735,461 members.

* * *

Oak Park Coordinates Religious Education Programs

Growing success of an effort to coordinate the religious education programs of churches in a single community is indicated by the annual report of the Oak Park Community Council of Religious Education. A specialized organization composed of representatives from 25 Oak Park churches and ten denominations, the council seeks the development and maintenance of "an adequate community program of religious education for Oak Park."

The report indicates that religious classes for public school children have an enrollment of 2,000 and training schools for church school teachers and youth leaders have enrolled 70. Rev. J. B. McKendry is director of the organization.

* * *

And So Forth

George E. Frazer of Winnetka has been elected president of the Church Club of Chicago, Episcopal layman's organization. John D. Allen was reelected chairman of the board.

Washington Boulevard Temple celebrated this week the 75th anniversary of the founding of Zion Congregation, one of the most prominent Jewish groups in the history of Chicago. Zion Congregation united with B'nai Abraham Congregation in 1918 to form the Congregation B'nai Abraham Zion of the present temple. Samuel Schwartz has been rabbi of the temple for 20 years.

Woodlawn Immanuel Evangelical Lutheran Church, 64th St. and Kenwood Ave., observes three anniversaries this month—the 40th year of the founding of the church, the 15th year of the present edifice, and the 25th year of the pastorate of Rev. Clarence E. Paulus.

The 26th annual commencement of the Northern Baptist Theological Seminary was held May 20 for 36 divinity students. Dr. Charles W. Koller, president of the seminary, delivered the address.

WARREN E. THOMPSON.

Polish Bishops Strongly Support Government

After a conference in Warsaw, the Catholic hierarchy of Poland issued an unequivocal statement, saying: "We will redouble our conscientiousness and our persistence in our duties, and will be ready to undertake any civic duty. We will cooperate enthusiastically with the state authorities for the carrying out of orders designed to protect the country in the event of war."

Assembly Seeks Church Unions

Presbyterians Meeting at Cleveland Approve Negotiations with Southern Church and Episcopalians

(Special Correspondence)

CLEVELAND, May 27.—The 151st General Assembly of the Presbyterian Church in the United States of America, ending the third day of its session here, has attracted national attention mainly because of certain questions before it pertaining to church union and the attitude toward war. It is plain, however, that what has most interested the nine hundred commissioners thus far has been the first item of business on the assembly docket, namely, the election of a moderator. The moderatorship, an office with no salary and very little legal power attached to it, is important to Presbyterians because the person filling it is the symbol and representative of their church to whom they look for spiritual guidance.

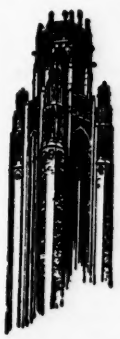
Higginbottom Moderator

It was known in advance that three men were likely to be nominated for this position: Dr. James A. Kelso, president of Western Theological Seminary at Pittsburgh; Dr. Albert J. McCartney, pastor of the Covenant-First Presbyterian Church in Washington, D. C., and Dr. Sam Higginbottom, the well-known lay missionary and president of Allahabad Christian College in India, who is now in this country on furlough. This proved to be the case. No issues were considered to be involved in the election, no organized campaigning had been going on, and nobody was making predictions as to who would win. But when Dr. Joseph M. Broady of Birmingham, seconding Dr. Higginbottom's nomination, pointed to his candidate's conspicuous record in the missionary field and declared, "We need somebody who can put a sock in the arm of our church and help raise the giving for our benevolences," it was evident from the applause that the election was as good as over. Dr. Higginbottom received 496 votes on the first ballot to Dr. McCartney's 194 and Dr. Kelso's 184, becoming the third layman ever to receive the office of moderator.

Episcopal Negotiations Continued

The status of the questions on union with the Episcopalians and with the Southern Presbyterians has probably not been popularly understood. The only decisive action which this assembly could have taken on these questions would have been to terminate the negotiations. Dr. Hugh T. Kerr of Pittsburgh, in reporting for the commission on approaches to unity with the Protestant Episcopal Church, pointed out that his report was one of progress in negotiations, that it was being made for the information of the assembly, and that it did not call for any legislative steps or action. The commissions of the two churches, he said, were in substantial agreement on matters of doctrine and on a list of "things that might be undertaken in common"; for the present they were exploring further the problem of an exchange of ministries in local situations where such an exchange might be desirable. The assembly voted to receive the report, and recommended that the commission continue its work.

Dr. Joseph A. Vance of Detroit reported that negotiations for union with the Presbyterian Church in the United States (the southern church) had reached a point where, if the southern assembly took favorable action, "we have a good chance of



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uniting." Some word is being hopefully waited for from the Southern Presbyterians now in session at Montreat, N. C.

This assembly has shown in every possible way that it ardently desires an organic union of all the American Presbyterian and Dutch Reformed churches. It passed a motion inviting the representatives of the United Presbyterian Church and the Dutch Reformed Church to sit in on the negotiations with the Southern Presbyterians. This motion was admittedly intended to prod especially the former into action, since the Northern Presbyterians five years ago approved a plan of union with the United Presbyterians, and have been waiting ever since for an answer. Furthermore, the assembly addressed a telegram of fraternal greetings to the assembly of the United Presbyterian church now meeting in Philadelphia which gave succinct expression to its desires. Recognizing "the common inheritance that is ours," the telegram declared: "We express the hope and offer the prayer that the time is not far distant when our two communions with a common inheritance, a common creed and a common church order, may become the Presbyterian Church United." On the following day a telegram was received: "Fraternal greetings and good will from the 81st General Assembly of the United Presbyterian Church of North America in session at Philadelphia. Ephesians 3:16-19." One sensed a distinct disappointment in the assembly when it learned that these biblical verses had no bearing upon church union.

War Amendments Lost

Interest in amending the confession of faith in such a way as to recognize the right of conscientious objection to war, and to uphold the status in the church of such objectors, was practically killed for this assembly when it was learned that an insufficient number of presbyteries had taken action favorable to the amendment. The only thing the General Assembly can do now is to resubmit the question to the presbyteries, and that is improbable. The Presbyterian constitution makes for conservatism. It requires that in order to amend the confession of faith or the church's two catechisms there must, first, be a favorable vote upon the part of two-thirds of the 276 presbyteries, and, second, a concurrent action by the General Assembly afterwards. Practically, this means that no such changes can be made unless there is an inordinately powerful incentive and an almost unanimous desire to make them. The conscientious objector question failed to achieve a two-thirds majority by 15 presbyteries, the amendment being lost not only on account of definite opposition but also through the failure of a number of presbyteries to take any action at all.

In a later communication I shall report on a statement on the church and the state which is expected to be presented to the assembly, and on a declaration on social issues which the committee on social education and action is preparing.

HUGH STEVENSON TIGNER.

Ohio Ministers Met To Be Silent

The Protestant ministers of the state were recently invited to a three-day retreat at Ohio Northern University "not for fellowship, not for discussion of problems, not to secure greater efficiency in our work, nor even to listen to eminent leaders," but to engage in private meditation and worship. Each minister spent most of the three days perusing a "manual of self-analysis."

California Church Scans Labor War

Business Men, Labor Heads Speak at Seminars—Urge Federal Aid for Migrants—Hollywood War Spirit

(Correspondence from California)

LOS ANGELES, May 25.—"Good will through understanding" is the slogan of the Rev. A. A. Heist of the First Methodist Church, Wilmington (Los Angeles Harbor), in a significant series of one-day labor relations seminars in southern California's industrial "hot spot." During the past season six groups of students and college professors together with two groups of ministers and their wives, 25 to 40 in number, have profited by first-hand contact with outstanding labor and business leaders who have helped to make labor relations history in this section.

* * *

Workers, Business Men Tell Their Stories

A young minister's wife enthusiastically reported her seminar experience: "We listened to a former strike leader's story of the union's fight for organization and recognition. Following his address we were given unlimited opportunity for questioning and our inquiries were frankly answered. Then we studied the dispatching methods whereby they practically equalize the wages of their members over a yearly period. They strike me as going much farther than churchmen go in attempting to make brotherhood meaningful. In the old days a few overworked men earned large wages while another group received starvation earnings. Today all members of the much larger union are assured a living wage. This includes the old men who are now assigned to the lighter jobs or 'carried' by huskier crews. There are no longshoremen on relief. Later we listened to a representative business man and also to a representative of the strongest A. F. of L. union."

Business representatives for these seminars are secured through the local chamber of commerce, which reports that uptown business organizations are no longer willing to send out speakers if they are expected to answer questions or enter into a debate. The National Religion and Labor Foundation has commended this unique experiment in adult education.

* * *

Cites NLRB Arbitration Record as Example

Dr. Dwight Bradley, executive director, and Frank McCullough, industrial secretary of the Council for Social Action of the Congregational and Christian Churches have been bringing to our local churches the impact of relevant facts. At a recent meeting of the Sunday Evening Forum of Los Angeles Mr. McCullough challenged California church members to create a better climate of understanding before industrial tension comes: in advance of trouble there should be free discussion and a peaceful settlement of basic issues. "How many of you," he asked a large audience, "realize that 52 per cent of the cases before the NLRB have been settled by agreement, 18

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per cent dismissed by the board, and 26 per cent withdrawn by the unions; in other words, that 94 per cent of the settled cases were settled by agreement?"

* * *

Urges Federal Aid For Migrants

California is rapidly becoming migrant-conscious. Officials have been abstractly informing us that perhaps more than a quarter of a million "in need of manual employment" entered the state by motor vehicle between July 1, 1935 and Dec. 31, 1938 and that the spring, 1938, crop of undernourished migrant children totaled more than 18,000 "cases." But the statistics left a vague impression. Then came John Steinbeck's novel, *Grapes of Wrath,* and the "cases" took on flesh and blood. But in spite of the horrors it chronicles, Dr. Bradley declared, there are moments when it seems to presage the breaking through of the Kingdom of God.

Congressman Jerry Voorhis, a young Episcopalian, is urging Washington to recognize the fact that interstate migration is primarily a national problem. He is asking for federal camps to take the place of the miserable shacks and tents, a system of federal grants-in-aid so that the relief shall be less inadequate, federal subsidy for the education of migratory school children, and development of agricultural workers' health and medical associations to assist low income resident farmers as well as agricultural workers. In the meantime he wants it broadcast in other states that for every available job in California there are three workers.

* * *

Migrants Discuss Their Problems

Eric H. Thomsen of Solvang was asked by the migrants of a camp near Visalia to discuss with them for seven nights in succession their problems: How did we get into this mess? How can we as dispossessed farmers get back on the land? How can we relate religion to life? What are the relative claims and merits of fascism, communism and American democracy? Are we headed for another war and what can we do? If we set up a cooperative farm could we get back on the land? "I challenge," commented Mr. Thomsen, "your smug suburban communities to set up a more relevant and realistic study in adult education than that. A thousand attended, as late as 11:30 p.m. Several had to rise at 3:00 a.m. to drive 30 miles to pick oranges all day, returning at the end of the day for supper, a shower and school."

* * *

Is Hollywood Preparing For War?

Some local church members who work in the moving picture industry are becoming a little embarrassed by a series of questions pressed upon them by the Peace Coordinating Council comprising the Fellowship of Reconciliation, the War Resisters' League and the Women's International League: "What is the connection between our new policy of instructing college students in military aviation, and the movies 'Men With Wings,' 'Wings of the Navy,' etc.? Does the military aspect of 'The Spirit of Culver' strengthen or weaken the peace program of American youth today? To what extent were the attacks on the British soldiers in 'Gunga Din' caused by the desire of India to free herself (as we did in 1776) from English domination? Why was this idea suppressed in the picture? How can you make the movies a force for peace in America?" Heard.

* * *

Temple of Religion Stresses Racial Understanding

The Temple of Religion and Tower of Peace at the Golden Gate fair is showing exhibits of "Youth Building a New World," a remarkable collection of Bibles, water colors of peoples living around the Pacific basin and many other such features. One aim is to answer Dean Swift's cynical generalization, "We have just enough religion to make us hate, but not enough to make us love one another."

* * *

And So Forth

Bertrand Russell, lecturing here recently, declared that any person who joins a movement or creed just because it is popular is adding to the forces that lead to war. State worship, he said, is an undoing of one of the most important advances that have come with Christianity, i.e., reverence for the individual man.

The Friends will operate a students' summer work camp in the San Joaquin Valley under the leadership of John Way, educator of Palo Alto.

Dr. Fritz Kunkel, Berlin psychotherapist, will lead a 10-day seminar at Occidental College, Los Angeles, Aug. 23-Sept. 2.

Whittier College will entertain the fifth session of the Whittier Institute of International Relations June 28-July 8. The faculty will include Frederick Libby, Samuel Guy Inman, Stanley Hornbeck and Gerald Heard. ALLAN A. HUNTER.

Anti-Alien Legislation Called More Red-Baiting

The more than seventy measures now before Congress directed against aliens have been denounced by Msgr. John A. Ryan of the National Catholic Welfare Conference as an attempt to create another red scare in this country similar to the one which followed the World War.

The Suppressed Letters of German Pastors

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'Abundant Life' Goal of South

Conference Would Apply Religion to Life—Form New Fundamentalist Church—Study Marriage

(Correspondence from the Carolinas)

DURHAM, N. C., May 27.—Fresh impetus to the cooperative movement in the south was given by the Regional Conference on Cooperation held a few days ago in Greenville, S. C. Built around the theme, "Educating People to Help Themselves," the conference brought together about 300 people from ten states to think through this "middle way" of gaining more abundant life for all people. With a committee of the Federal Council of Churches cooperating, the meeting was sponsored by the extension division of the University of North Carolina and the Greenville (S. C.) County Council for Community Development—the latter a significant social venture about which I hope to speak more adequately later on.

While notable stress was laid on the ethical and religious side of the cooperative movement (one delegate said, "This is the most religious meeting I ever attended"), the discussions were also comprehensive and practical throughout. Among the speakers were Rev. J. Nelson MacDonald, of St. Francis Xavier University, Nova Scotia; E. R. Bowen, of the Cooperative League of America; Dr. Kingsley Roberts, of the Bureau of Cooperative Medicine, New York; and Dean Walter Matherly of the University of Florida.

Plans were made for cementing closer relations between existing cooperatives in the territory, for setting up new ones, and for a permanent Cooperative League to serve as a clearing house for the movement in the southeast.

* * *

Lutheran Seminary Has New Head

From pastoral oversight of prisoners to administrative oversight of theological students may seem a long jump, but the Lutheran Theological Seminary of Columbia, S. C., believes it has found a man who can make it. It has called Dr. E. C. Cooper, director of religious training in the North Carolina prison system, to its presidency and Dr. Cooper has accepted. Dr. Cooper is a southerner trained in Roanoke College, Princeton University and Hartford Seminary.

* * *

Presbyterian Fundamentalists Form New Church

After branding the Southern Presbyterian Church as modernistic, and after sweeping charges of heresy against many boards, magazines and leaders of this denomination, Rev. E. A. Dillard has been dismissed at his own request from Mecklenburg presbytery and has organized the Bible Presbyterian Church, unaffiliated, of Charlotte, N. C. Out of the former Tenth Avenue Church of 900 members, estimates are that the new church will draw about 350 partisans, mainly premillenarian fundamentalists who gathered about Dillard after a revival meeting some years ago. Long a stormy petrel of a super-doctrinaire group. Mr. Dillard doubtless leaves behind a more peaceful, and sobered, presbytery.

* * *

Marriage Problem Studied at Chapel Hill Conference

In a brief but searching report, the ministers who attended the fifth annual Conference on the Conservation of Marriage and the Family at Chapel Hill frankly faced their profession's current batting average in the field of marriage and family counseling. It is, they imply, distinctly bush-league! Discovering a widespread concern among ministers for the happiness and permanence of marriage, but too much indifference to their responsibility in the light of marriage problems, they summed up their reactions in the form of three suggestions:

"(1) Theological students should be given courses which will prepare them for the adjustments their own marriages will require, since some of their best preaching will issue from their own home life. (2) Seminaries should include in their curricula courses by means of which students could become trained counselors in the field of marriage and family relationships. (3) Clergymen now in the active ministry should make use of the opportunities all about them to develop the knowledge and understanding which will make them more effective in their pre-marital and post-marital counseling."

Rev. Lawrence K. Whitfield, of the West View Methodist Church, Pittsburgh, Pa., headed the committee preparing the report, and it was presented to the conference by Rev. W. Clark Ellzey, chairman of the ministers group.

* * *

Mass Meeting Honors Late Pope

Led by their rabbi, Samuel R. Shillman, the congregation of Ohav Shalom in Dillon, S. C., recently commandeered the local armory for a mass meeting in honor of Pope Pius XI. The late pontiff's generosity and sympathy for the Jews during the European persecutions prompted this unusual memorial tribute. Father Tobin of Florence spoke in appreciation of the gesture, and Prof. Coleman Karesh of the University of South Carolina Law School presented the dire need of Jewish refugees for immediate American aid.

* * *

And So Forth

Rev. Audrey C. Todd comes in June to the pastorate of the Congregational-Christian Church, Sanford, N. C.

"The Task of the Church in Community Building" is the theme of a conference to be held June 19-30 at Blue Ridge for ministers and laymen.

J. H. MARION, JR.

American Indians Are Increasing

The Indians of the United States are increasing faster than any other population group in the country, says John Collier, commissioner of Indian affairs. Commissioner Collier reports that under basic laws enacted during the past five years, which assure the Indian his economic and cultural independence, we are seeing a resurgence of Indian morale and economy which far exceeds our early estimates.

Scotch Rumors of German Influx

Immigration Since 1933 Far Below That of Pre-Hitler Years—Mohawks Join Brooklyn Interracial Church

(Correspondence from New York)

NEW YORK, May 29.—Statistics, checked by the immigration and naturalization service of the U. S. department of labor and released by the Protestant, Catholic and Jewish committees for German refugees, show that "an average of over four times as many immigrants came here from Germany in the six and one-half year period before Hitler as have come in the six and one-half year period after Hitler." From 1919 to 1932 the total immigration from Germany was 426,326. From 1933 through 1938 the total was 65,404. "Some propagandists have used the figure of 252,697 to represent the number of immigrants admitted into this country during the fiscal year ending June 30, 1938. . . . This is misleading for it includes 184,402 non-emigrants who came as temporary visitors (tourists, students, diplomats and other foreign government officials, persons in transit, etc.). Such temporary visitors are required to leave the country at the expiration of their limited stay permits. The government is rigidly enforcing this provision."

* * *

Churchmen Criticize British Palestine Plan

Dr. Solomon Goldman, chairman of the National Emergency Committee for Palestine and president of the Zionist Organization of America, accused Great Britain of having "shamelessly reversed itself" in the new plan for Palestine. The emergency committee called upon American Jews to repeat the words of the 137th Psalm, "If I forget thee Jerusalem, may my right hand wither." Fifty-one Catholics and Protestants signed a statement that called "reducing the Jews to a permanent minority a betrayal of international obligations undertaken by Great Britain . . . and an act of unparalleled cruelty." Among the signers were George Craig Stewart, Protestant Episcopal Bishop of Chicago, F. F. Connor of Holy Angels Roman Catholic Church, Aurora, Ill., John Haynes Holmes of the Community Church, New York, B. C. Bobbitt of the Christian Churches of Kentucky, and Larimore C. Denise, president of the Presbyterian Omaha Seminary.

On the other side followers of Father Coughlin are selling copies of *Social Justice* that tries to link Jews with communism and are picketing station WMCA for having banned his speeches. An unidentified "Greater New York Committee for Christian Action" has issued a "Christian Index" listing the names of firms that employ only Christians and urging people to buy "Christian."

* * *

Socialist Christians Hold Spring Conference

Reduced somewhat in numbers and brilliance by the absence of Reinhold Niebuhr, now abroad, the spring conference of the Fellowship of Socialist Christians heard an

effective presentation of the international situation and America's relation to it by Harry F. Ward, professor at Union Theological Seminary. Mordecai Ezekiel with his statistically buttressed plan for concerted industrial expansion was well, if not enthusiastically, received by the members who are more at home with dialectics than statistics. Stephen T. Crary and Francis B. Sayre, Jr., led the worship service. A. T. Mollegen of Virginia Theological Seminary spoke on the theological and historical foundations of Christian radicalism.

* * *

Indians Join 'Church of All Nations'

Thirty Mohawk Indians have been added lately to the Brooklyn "Church of All Nations" of which the pastor is David M. Cory. They come from the neighborhood of Montreal and are employed mostly as structural steel workers on bridges and skyscrapers and are all union men. Mrs. Margaret Lahache and Mrs. Josephine Skye are gifted singers in the Mohawk Quartette who have helped to translate 100 familiar hymns into their native tongue. Clarence Dickinson, celebrated composer and head of the school of sacred music of Union Theological Seminary, is transcribing their rendering of an old folk song, "Kora Kowa" (Great King).

* * *

Sees Abatement of Sectarianism

The graduating class of General Theological Seminary, Protestant Episcopal, heard George Roy Elliott, professor of English at Amherst College, point out a trend toward the abatement of the "evil spirit of sectarianism." At Union Theological Seminary Howard Robbins, a Presbyterian who became an Episcopalian, and Henry Van Dusen, an Episcopalian who became a Presbyterian, spoke of prospects of the union of the two churches. C. Lawson Willard, Jr., of Elmhurst presided. The Episcopal dioceses of Bethlehem, Pa., New York, and now, Long Island have all adopted encouraging resolutions on church unity and will promote the study of the proposed concordat with the Presbyterians.

* * *

And So Forth

Francis J. Spellman, newly installed Roman Catholic archbishop of New York, was welcomed in a sermon by Israel Goldstein, rabbi of Congregation B'nai Jeshurun, and praised for his counsel to the people to receive the immigrant gladly, in a sermon by Rabbi William F. Rosenblum of Temple Israel.

Wedding rings of European Jewish communities and illuminated marriage contracts (ketubahs) are on exhibit at the Jewish Theological Seminary through the summer. The same communal ring was used by all the brides in one community, rich and poor alike. Some of them are three inches high, some gold, some silver, some with enamel decorations, some of filigree. The greatest work of mediaeval Arabic medicine, the "Canon of Avicenna," is shown in a Spanish manuscript of a Hebrew translation by Nathan of Cento, copied in 1464. Books from the first Hebrew printing presses of Africa, Egypt, Germany, Spain, Syria and Turkey are also on exhibit.

BRADFORD YOUNG.

Seek Solution of Farm Problem

Arkansas Opens Foreclosed Lands to Homesteaders—Maverick Elected San Antonio Mayor

(Correspondence from the New South)

NASHVILLE, May 27.—Every eighth farm in the old south has at some time during the depression been sold for taxes. In one county nearly 500 farms were sold within one month. Many of them were redeemed but the delinquencies in many places run up to 70 per cent of all farms and only refusal to apply the letter of the law allows their tillers to toil on hoping for ability to pay later. In Arkansas the state has taken over six per cent of its farm land. There are a quarter of a million farms in Arkansas and about 18,000,000 acres in them. This means that 15,000 farms averaging 75 acres and with some 75,000 people on them are in the hands of the state. So Arkansas, under the enlightened administration of Governor Bailey, proposes to do something about it.

* * *

Arkansas Land Opened To Homesteaders

Based upon a survey by a state Farm Tenantry Commission, an act has been passed by the legislature and signed by the governor making state lands available to homesteaders. Farms will be sold to them at assessed value, which is low, and the Farm Security Administration will help secure seed, tools, work animals, etc., to give the homesteader a start—all at low interest rates.

* * *

Sharecroppers Are 'Hired Men'

The WPA reports that every ninth person in Arkansas is being kept alive by work relief and other federal government projects, with as many more applicants for whose care no money is available. The larger number of these reliefers are former sharecroppers. Mr. H. C. Baker, deputy administrator of the WPA for the state, says: "Only a few years ago the planter who did not care for his tenants and croppers was an exception. Today it can be truthfully said that the planter who does feed his workers between cotton planting and cotton picking time is the exception." A court recently decreed that a sharecropper is a hired man; thus is legally affirmed what has always been an economic fact. The sharecropper simply works for the landlord, taking chances on the crop for his pay and accepting "furnishings" in place of board.

* * *

Maverick Elected Mayor Of San Antonio

The election of Maury Maverick as mayor of San Antonio promises municipal reform and headline news equal to that concerning La Guardia in New York. Mayor Quinn's political machine defeated Maury for Congress last election by less than 500 votes, but his campaign, together with the pecan shellers' strike, served to arouse the dormant conscience of the better citizen-

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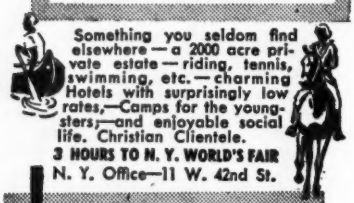

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ship. The machine refused to risk an election with the mayor as head of the ticket and put up another candidate. The mayor refused to withdraw, so there were two machine tickets. Then a newly organized better government league refused to accept Maury as head of their ticket, so there were also two reform tickets.

* * *

Setback to Garner?

Just why the better government league refused to support Maury is not clear, but one of their slogans—"no un-American activities"—gives a clue. Maury is a forthright New Dealer. He voted for the federal anti-lynching bill and defended civil liberties boldly in the pecan shellers' strike which so largely concerned big business and Mexicans. The league agreed with him in regard to city conditions, saying that "the city government is bankrupt, health conditions appalling, its tax burden confiscatory and its name covered with national odium for corrupt politics." But Maury went them one better in naming the sore spots and advocating a city manager form of government. His election promises a picturesque administration, radical municipal reform, a new deal for Mexicans and other exploited groups and a city whose government will equal those other features which make it one of the most attractive on the continent. It also gives the first dramatic setback to "Cactus Jack" Garner in Texas.

* * *

Governors Protest Wage-Hour Law

Five southern governors joined recently in a protest over the administration of the wage-hour law, charging that its present administration "perverts the purposes of the act from the accomplishment of social justice." They proclaim their desire for as high wages "as possibly can be paid" but declare that "failure to recognize the existing discriminatory differentials will inevitably destroy the source of employment." In other words, they want the wage and hour administrator, like the WPA, to allow low wages in the south, on the assumption that wage workers are less efficient and industry in the south less prosperous than in other parts of the country.

* * *

World War Hero Made Colonel

Alvin York, America's most famous private soldier, has been made a colonel by congressional enactment and retired on $3,000 a year. He was a conscientious objector before the war and is still anti-war. He operates a fine valley farm in his mountain county, has a large family, is very active in his church and speaks widely through the mountains advocating prohibition and peace.

* * *

And So Forth

Florida abolished the poll tax with the twofold result that Claude Pepper, an ardent New Dealer, was elected to the U. S. Senate and that hooded klansmen in Miami endeavored to frighten Negroes from voting in a city election. The *Miami News* scored them, the police commissioner sent plain clothesmen to the polls to prevent intimidation and 20 times as many colored people voted as ever before.

At time of this writing four rural counties in Tennessee have voted dry and four urban counties wet.

At their recent meeting the Home Demonstration agents from nine southern states reported 624,146 farms in their states had no gardens. The Memphis district WPA director refused to remove from the rolls workers who refused jobs on cotton farms paying 75 cents per day and lodging, saying such work averaged only four days per week with a charge of $2 for meals.

ALVA W. TAYLOR.

Muriel Lester to Speak at Summer Conference

Muriel Lester, formerly of Kingsley Hall, London, and now one of the international secretaries of the Fellowship of Reconciliation, is to be on the program of the conference on "Christian Social Thought and Action Today" to be held at Adelynrood, South Byfield, Mass., Aug. 10-14. Others on the program will be Vida Scudder, Dorothy Day, editor of the *Catholic Worker*, and Margaret Forsyth, chairman of the women's section of the American League for Peace and Democracy. The conference will be held under the auspices of the Society of the Companions of the Holy Cross, an order of the Episcopal Church. An inclusive charge of $10 will cover all expenses.

Einstein, Mann Urge Return to Traditions of Religion

Albert Einstein and Thomas Mann, noted German exiles, in addresses before the convention of the Northeastern regional conference of the American Association of Theological Schools held last month in Princeton, N. J., called for a return to the "precious traditions" of the Jewish-Christian religion as a method of saving mankind from the intolerant aggression of totalitarian states. Dr. Einstein, speaking on "Education and Freedom," contrasted the nationalism and intolerance of fascism with the "living spirit" of democracy, and issued a call for renewed faith in "the highest principles of our aspirations and judgments" which are "given to us in the Jewish-Christian religious tradition."

Dr. Magee Leaves Pastorate For College Presidency

Rev. John Benjamin Magee, minister of the First Methodist Church, Seattle, Wash., has been elected president of Cornell College, Mt. Vernon, Ia., to succeed Dr. H. J. Burgstahler who resigned to become president of Ohio Wesleyan University. Dr. Magee is a brother of Bishop J. Ralph Magee.

W.C.T.U. Wants Back Number Of 'Christian Century'

The department of scientific temperance instruction of the national Woman's Christian Temperance Union desires to obtain a copy of The Christian Century for Nov. 25, 1936. Any reader who can supply a copy of that issue should mail it to Mrs. Bertha Rachel Palmer, director, 1730 Chicago Ave., Evanston, Ill.

Dr. Clinchy Urges Pan-American Interfaith Conference

Following his return from an extended trip throughout the country, Dr. Everett R. Clinchy, director of the National Conference of Christians and Jews, is calling for a conference of religious leaders of the

Western hemisphere. He urges that Protestant, Catholic and Jewish religious groups in South America, Mexico, the United States and Canada "must mobilize their forces to defend themselves against common attack" and "jointly must supply the spiritual dynamic necessary to make religious democracy work on these two continents."

Colgate-Rochester Commencement

During this season's commencement exercises at Colgate-Rochester divinity school, May 21-22, President A. W. Beaven celebrated the tenth anniversary of his administration by delivering the commencement address, his theme being "Christian Enlistment in an Age of Secular Propaganda." Dr. Eugene C. Carder of Riverside Church, New York city, who is an alumnus and trustee of Colgate-Rochester, preached the baccalaureate sermon on the theme "Reality Confronts Christianity." Prof. Earle B. Cross delivered an address to the graduating class of 29.

Launch Endowment Campaign for George Williams College

Dean Charles W. Gilkey launched an endowment campaign for George Williams College, Chicago, at a luncheon at the Palmer House on May 24. The college, located on Chicago's south side, is seeking to raise $2,285,000 as an endowment and expansion fund as it enters its Golden Jubilee year. The school, which trains Y.M.C.A. secretaries, was founded in 1890. More than 1,000 graduates are employed in 44 states and 26 foreign countries. Dr. Harold C. Coffman is president of the school.

Dr. Sizoo to Conduct N.B.C. Radio Series

Dr. Joseph R. Sizoo, of the Collegiate Church of St. Nicholas, New York city, will conduct a summer series of religious broadcasts over the N.B.C. red network, running from June 7 to the end of July, Wednesdays at 12:30 eastern time. Dr. Sizoo's addresses will have as their general theme, "Religion and the New World."

Mordecai M. Kaplan to Be Haskell Lecturer

The Haskell lectures at the University of Chicago will be delivered this summer by Dr. Mordecai M. Kaplan on "Modern Trends in Judaism." Dr. Kaplan, now of the Hebrew University of Palestine, has been professor of homiletics in the Jewish Theological Seminary of America.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Big Town Czar

(Barton MacLane, Tom Brown) (Univ.) Potentially decent kid brother climbs from slums to college, but leaves to join "big shot" big brother in racketeering. Good minor characters outweighed by crudity and depravity of principals. Mostly gratuitous trash by columnist Ed Sullivan.

For A: Trash. For Y, and C: By no means.

Confessions of a Nazi Spy

(Robinson, Lederer, Lukas) (Warner) Vivid, sensational film on clash of ruthless nazi ideals, propaganda and espionage with U. S. government secret service. Masterful, absorbing drama frankly anti-Hitler but not pro-war. Notable screen achievement to make this country think.

For A: Notable. For Y: Mature but good. For C: No.

Fight for Peace

(By Hendrik Willem Van Loon) (Warwick) Huge composite newsreel with good vocalogue—30 years ago to date—showing war and politics in Russia, Italy, Germany, Japan, China, Spain, etc. Some grisly scenes, much faking, but whole is grim, thought-provoking and definitely anti-war.

For A: Good of kind. For Y: Mature. For C: No.

It's a Wonderful World

(Colbert, Stewart) (MGM) Lively, hilarious, clever series of burlesque adventures. Detective-hero, fleeing law and chasing murderer at same time, is crazily "helped" by "poetess" heroine. High comedy values largely ruined by bellowed dialogue, raucous noise, and over-crude slapstick.

For A: Only fair. For Y: Probably amusing. For C: No.

Mr. Moto in Danger Island

(Peter Lorre) (Fox) Typical of the series, with fragile, goggle-eyed little Moto outwitting and outpunching everybody. Impossible heroics, grewsome thrills, absurd hokum for the unthinking, with some very dumb comedy for relief. Unintentionally comic at times.

For A: Hardly. For Y: Perhaps. For C: No.

On Trial

(Litel, Lindsay, Janet Chapman) (Warner) Third screening of old Rice melodrama, intelligently done, modernized a bit with radio and airplanes, suspenseful, and with notable child role. Tamer than present-day thrillers and more convincing. Really above average Class B picture.

For A: Good of kind. For Y: Mature. For C: No.

Rose of Washington Square

(Power, Faye, Jolson) (Fox) Another "Alexander" echo of the past—old Broadway actors, singers, dancers readily identifiable—with many weak spots and anachronisms. Heroine devotedly loves hero, an incurably crooked and contemptible cad. Rather cheap stuff cloaked in heavy sentiment.

For A: Depends on taste. For Y: Doubtful. For C: No.

Sorority House

(Ann Sheridan, James Ellison) (RKO) In silliest "college" to date, slim-brained girls emote endlessly over sorority bids, till humble country girl wins the bid and the philandering college-doctor-hero. Less saccharine heroine would have helped some, but stuff is largely amateurish and inane.

For A: Silly. For Y: No. For C: No.

Best Recent Family Films

Three Smart Girls Grow Up	Spirit of Culver
The Hardys Ride High	Story of Alexander Graham Bell
East Side of Heaven	The Streets of New York

Best Recent Films for Adults:

Ballerina	Crisis
Hound of the Baskervilles	Wuthering Heights
Dark Victory	Union Pacific

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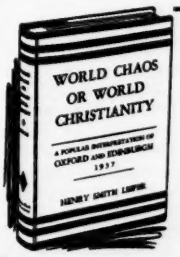

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